1.50

HYMN-MELODIES

for the whole year from the

SARUM SERVICE-BOOKS

AND OTHER

ANCIENT ENGLISH SOURCES

TOGETHER WITH

SEQUENCES

FOR

THE PRINCIPAL SEASONS & FESTIVALS

(Second Edition)

Printed for

THE PLAINSONG & MEDIEVAL MUSIC SOCIETY

MDCCCCIII

HYMN-MELODIES
&
SEQUENCES

PREFACE

This little book contains the whole of the Hymn-melodies included in the Sarum Antiphonal & Processional, together with the most valuable of those additional ones which are found in other old English Service-books. It may therefore be considered a representative collection of the best Plainsong melodies formerly in use in England.

The MSS. by no means shew that uniformity of musical text which is so remarkable in the stricter and more elaborate Plainsong of the Gradual, for they seem to have been more subjected to the usual influences which cause variations in popular music. Considerable pains have been taken to find the best text of each melody, but, wherever possible, the Sarum form of melody has been adopted in preference to others, not merely because of the preeminence of the Sarum use, but also because on the whole the Sarum forms are intrinsically among the best.

The earliest and most trustworthy authorities used are two MSS. in the Bodleian Library, viz. Laud Lat. 95* & Douce MS. 381, but use has been made from time to time of the neums in the Leofric Collectar (Brit. Mus. Harl. MS. 2961), and occasionally the readings in the later Sarum books have been adopted as being in themselves better than the earlier forms.

The subject of Hymnody is treated at some length in *The Elements of Plainsong* †. It must be remembered that the notes express no time-value whatever, and the movement of the melodies is governed entirely by the words, which in the case of hymns are of course metrical. The metre depends upon a regular succession of accents, not on the measured length of the syllables : this is the essence of a hymn, and therefore this regular succession of accents must not be disturbed by the music. The notes in

* See *Bibliotheca Mus-Liturg.* pl. 4. † Quaritch. 1895.

consequence, must be adjusted to the syllables, so that the metre always remains practically intact, whether there be one or two, or even more notes to a syllable. The simpler melodies easily adapt themselves to this law, but the more florid melodies require a little study in order to obtain a correct idea of the phrasing.

No system of notation can express exactly the rendering of an ordinary ballad as sung by a really competent artist; and as a plainsong hymn should be sung with at least an equal freedom, it is under the same disadvantage, even when written in proper plainsong notation; while modern notation can hardly fail to convey an impression of strict measured time which is fatally misleading; for to sing a plainsong melody like a modern measured tune is radically wrong.

Great care is needed on the part of the singers, and still more on the part of the accompanist (if the hymns are accompanied), to keep the weak syllables quite light, and so to preserve the metrical freedom and balance.

The normal accents in Long metre, to which most of the Hymns belong, fall uniformly on the second and sixth syllables of each line, *e. g.*

O lúx beata trínitas,
Et príncipalis únitas,
Iam sól recedit ígneus,
Infúnde lumen córdibus.

In Sapphic metre the accent falls on the first & sixth syllables in the long lines, and on the first & fourth syllables in the short line, *e. g.*

Ecce iam noctis ténuatur umbra,
Lúcis aurora rútilans coruscat,
Nísibus totis Dóminum canamus
Cúnctipoténtem.

The Elegiac metre presents no difficulty with the simple melody No. 77,* but with the elaborate melodies 68 & 72 the difficulty is greater, as the melodies have a rhythm of their own which is very independent of the metre and almost inevitably overpowers it. Moreover the Elegiac metre varies as to the number of syllables which it contains in a line, and therefore each verse has to be considered separately on its merits, & such an adaptation of the melody fitted to it as best suits its particular lilt. In the ancient books these hymns were always written out in full, with the

* The melody of *Virgo dei genitrix.*

music to each verse, and no other way of dealing with them is really satisfactory.

In the Choriambic hymns, again, the metre is even more definitely disregarded, and for musical purposes they might almost be reckoned as Iambic. Quantity is superseded by accent, as *e. g.*

Sancto | rum meritis | inclita gau | dia

is treated as if it were

Sanctó | rum mé | ritís | inclí | ta gáu | diá.

Finally, it is to be noted that the music must as a general rule follow the words, not merely in their general obedience to the laws of metre, but even in their irregularities : *e. g.* a line such as *Cónditor alme siderum*, or 'Nów that the daylight fills the sky', which violates the strict metrical law, must be differently sung from a regular line, and must not be made to disguise its irregularity. It is on attention to small points and peculiarities such as these, that the attractiveness of plainsong hymns depends : and it is this great adaptability, as well as the variety resulting from such treatment, which gives these melodies their unique and characteristic power of bringing out and emphasizing the meaning of the words.

The Sequences are only a very small selection out of the great storehouse of medieval Graduals; most of them belonged to Sarum use. But in the collection, small as it is, there are representatives of the main great types. *Salus eterna*, *Epiphaniam*, and *Rex omnipotens* represent the earliest form, in which words were first adapted to the long melodies sung on the last *a* of the word *Alleluya*. *Victime paschali* represents the same type at a later stage, and *Laudes Deo* a popular form of it, almost allied to a carol. In *Letabundus* we see the Sequence working itself out from being merely rhythmical, towards being strictly metrical; in *Laus devota mente* the process is complete, and the Sequence has become frankly metrical; *Superne matris* represents the metrical Sequence in its highest form in the hands of Adam of S. Victor; and lastly, the Dedication *Letabundus* and *Lauda Syon* exhibit the later custom of writing new words to old melodies, both semi-metrical and strictly metrical.

W. H. F.

A

COMPLETE TABLE OF THE HYMNS

FROM THE SARUM BREVIARY AND OTHER ENGLISH SOURCES, SHEWING THE OCCASIONS ON WHICH THEY SHOULD BE USED, AND THE MELODIES TO WHICH THEY SHOULD BE SUNG.

PROPER OF THE SEASON

On the 1st Sunday in Advent, and daily (when the Service is of the Season) until Christmas Day :-

Evensong	Conditor alme siderum	23
Mattins	Verbum supernum prodiens A Patre ...	24
Lauds	Vox clara ecce intonat	24

On Christmas Day :-

1st Evensong	Veni, Redemptor gencium	25
Mattins	Christe, Redemptor omnium, De	26
Lauds & 2nd Evensong	A solis ortus cardine	27

On the Feast of S. Stephen & on the Octave Day :-

Mattins	Martyr Dei, qui unicum	26
Lauds & Ev.	Sancte Dei preciose	45

On the Feast of S. John Ev. & on the Octave Day :-

Mattins	Annue Christe { *On the Day*	46
	Annue Christe { *On the Octave Day* ...	47
Lauds & Ev.	Exultet celum laudibus	27

On the Feast of the Holy Innocents & on the Octave Day :-

Mattins	Sanctorum meritis	52
Lauds & Ev.	Rex gloriose martyrum	27

On the Feast of the Circumcision, & on vacant days between Christmas & Epiphany :

Evensong	A solis ortus cardine	27
Mattins	Christe, Redemptor omnium, De	26
Lauds	A solis ortus cardine	27

On Saturdays:

On the 1st Sunday in Lent, & daily until the 3rd Sunday (when the Service is of the Season):-

On the 3rd Sunday in Lent, & daily (when the Service is of the Season) until Passion Sunday:-

On Passion Sunday, & daily (when the Service is of the Season) until Wednesday in Holy Week inclusive:-

From Maundy Thursday until Saturday in the Octave of Easter, no Hymns are sung.

On Low Sunday & all Sundays after Easter, & daily (when the Service is of the Season) until Ascension Day:-

On Ascension Day, & daily until Whitsun Day:-

On Whitsun Day & daily until Trinity Sunday:-

COMMON OF SAINTS

PROPER OF SAINTS*

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*In all cases, where Hymns are not given under this heading, reference must be made to the *Common of Saints.*

On the Feast of the Transfiguration of our Lord (Aug. 6):-

1st Evensong	Celestis formam glorie	26, 41 *or* 42
Mattins	O Sator rerum	44 *or* 56
Lauds	O nata Lux de Lumine	41 *or* 63

On the Feast of the most sweet Name of Jesus (Aug 7) & during the Octave (when the Service is of the Feast):-

Evensong	Exultet cor precordiis	25 *or* 41
Mattins	Jesu, dulcis memoria	26
Lauds	Jesu, Auctor clemencie	27 *or* 39

On the Feast of the Assumption of the B. V. Mary (Aug. 15):-

1st Evensong	O quam glorifica	66
Mattins / *Lauds*	Quem terra, pontus, ethera / O gloriosa femina }	63
2nd Evensong	Letabundus	Sequence, p. (11)

(But within the 8ve & on the 8ve day, O quam glorifica, *as above.)*

On the Feast of the Decollation of S. John the Baptist (Aug 29), as on the Feast of one Martyr.

On the Feast of the Nativity of B. V. Mary (Sept. 8) & during the 8ve (when the Service is of the Feast):-

1st Evensong	Ave! maris stella	64
Mattins / *Lauds*	Quem terra, pontus, ethera / O gloriosa femina }	63
2nd Evensong	Letabundus	Sequence, p. (11)

But within the 8ve & on the 8ve day:-

Evensong	Ave! maris stella	
	On the Sunday & 8ve day at both Evensongs ...	64
	On the remaining days of the 8ve	65

On the Feast of the Exaltation of the Holy Cross (Sept. 14) as on the Feast of the Invention of the Holy Cross.

On the Feast of S. Michael & all Angels (Sept. 29):-

Evensong & Mattins	Tibi, Christe, Splendor Patris	67
Lauds	Christe sanctorum	59

Hymns at the Lesser Hours

At PRIME

From Maundy Thursday to Low Sunday no Hymns are sung.

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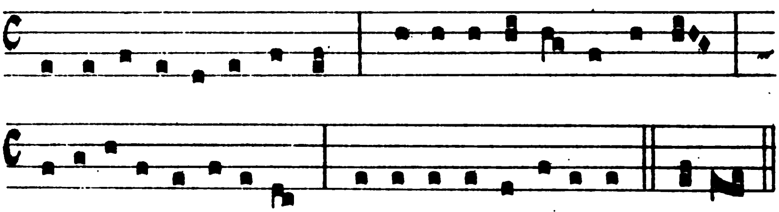
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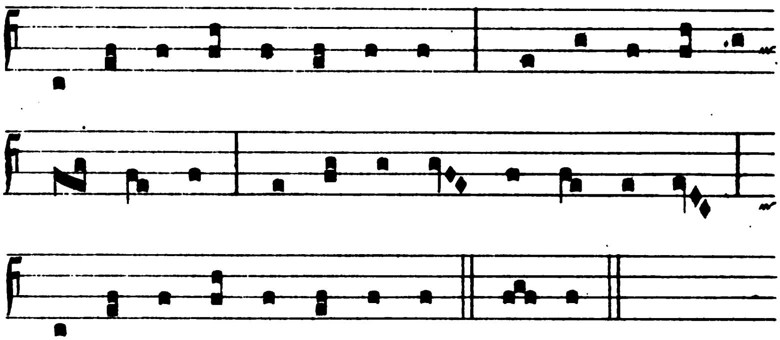
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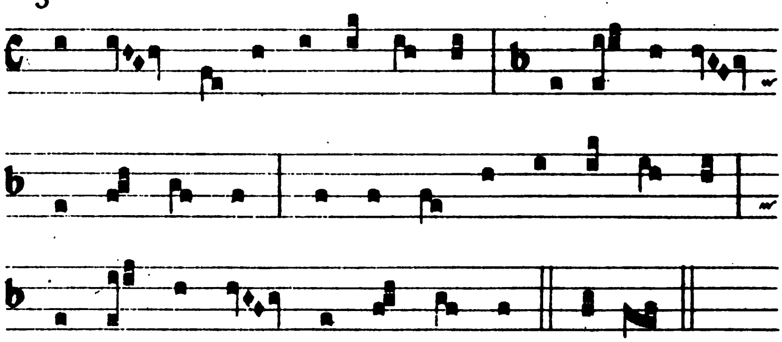
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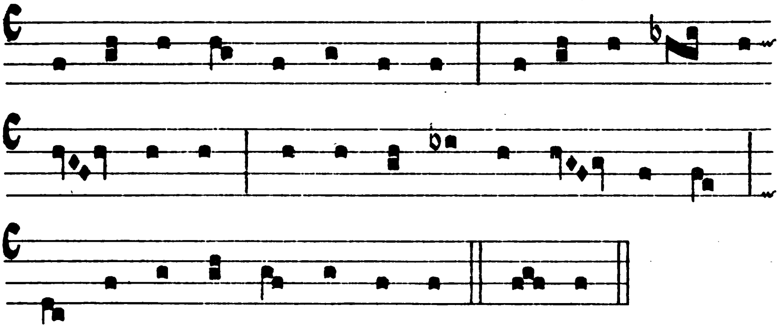


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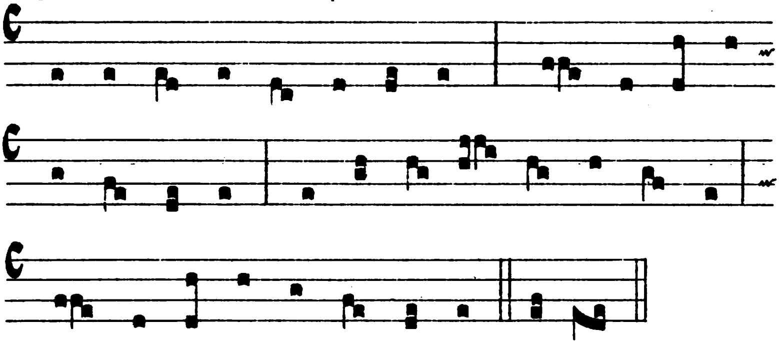
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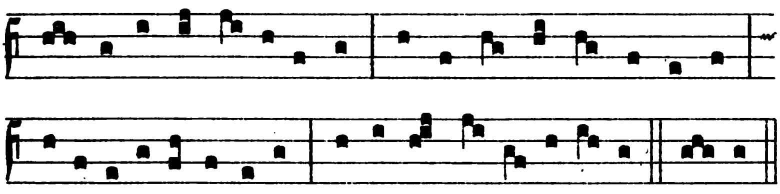


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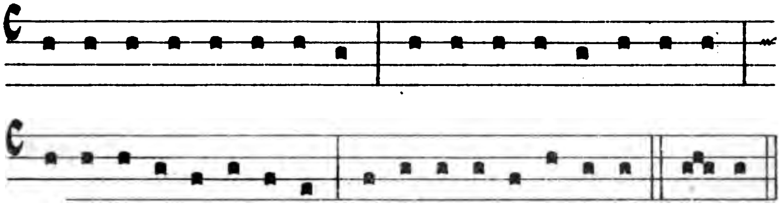


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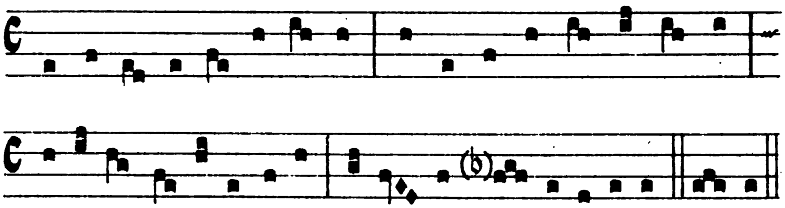
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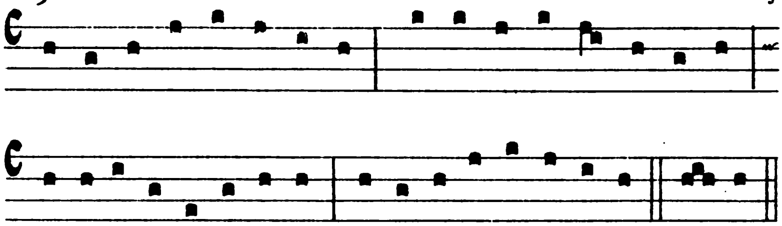
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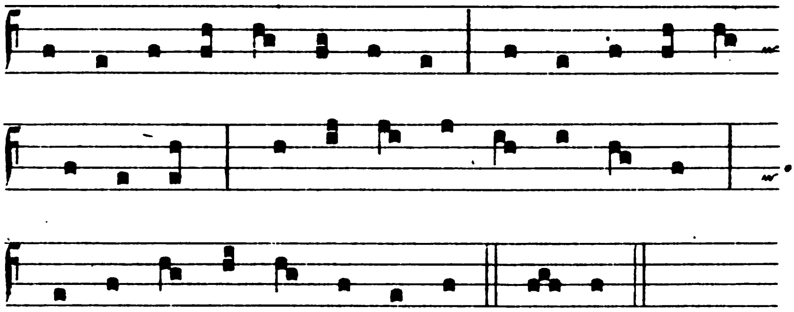


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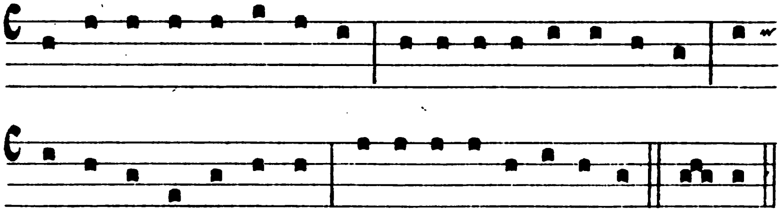
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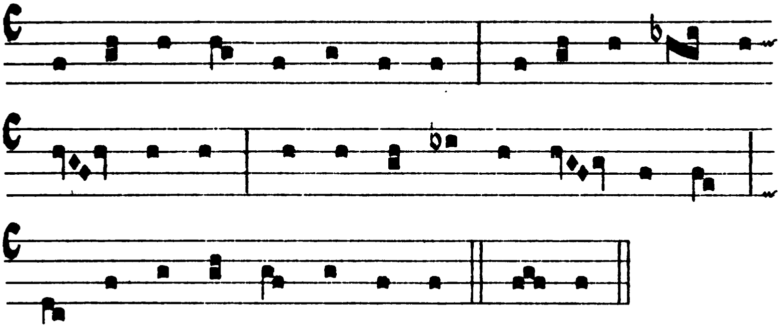
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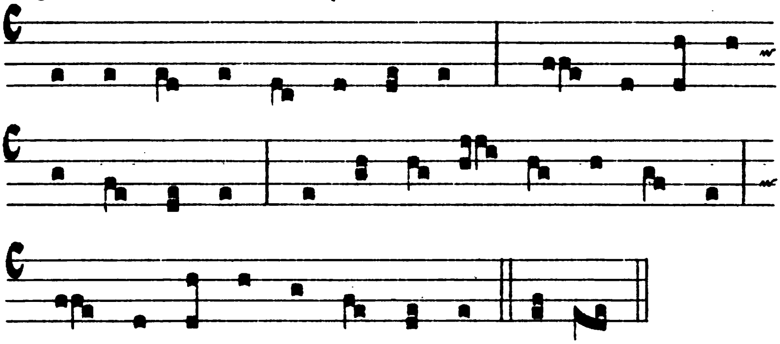


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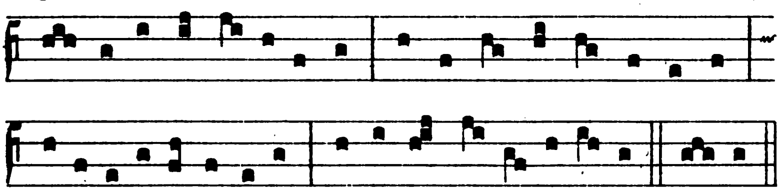


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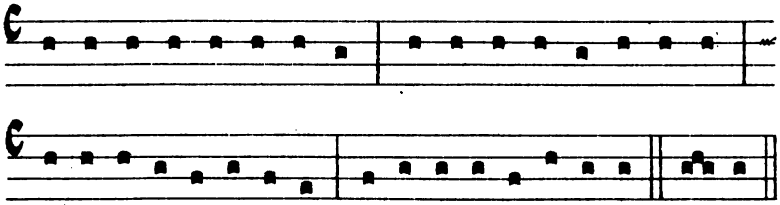
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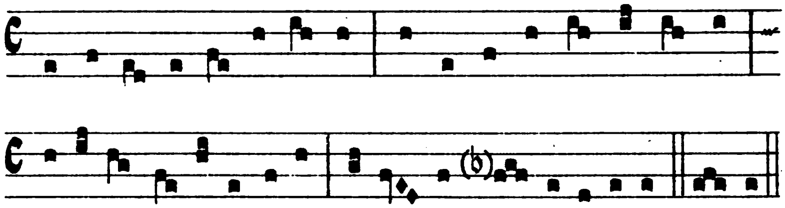


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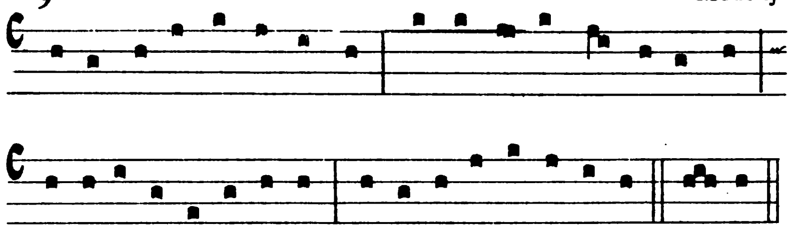
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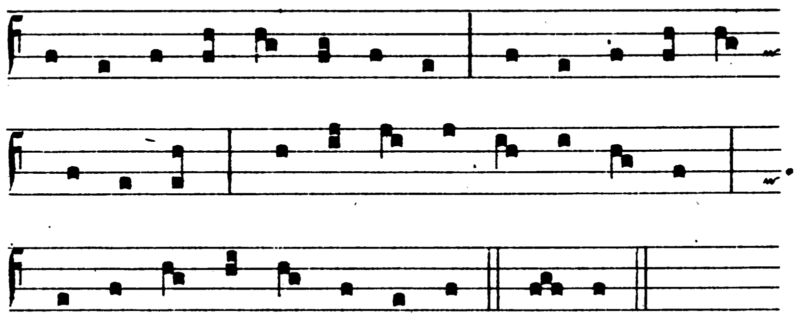
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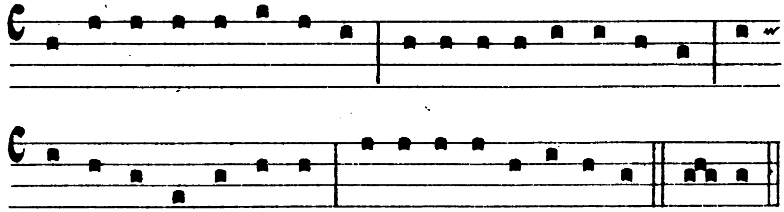
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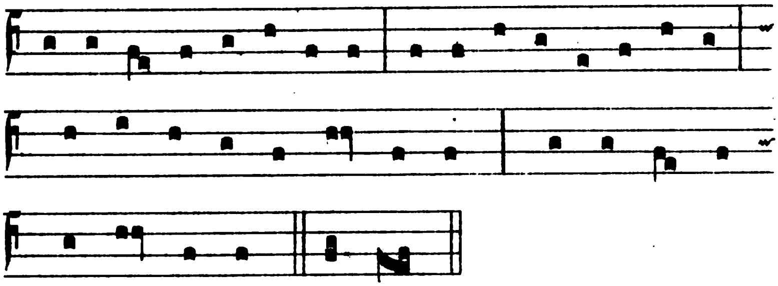


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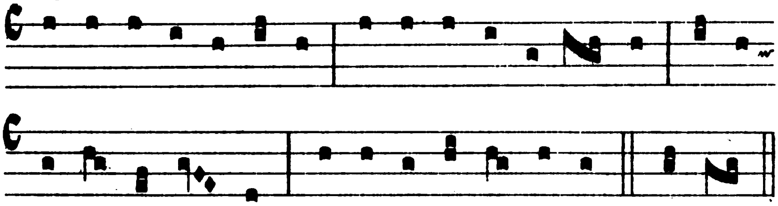
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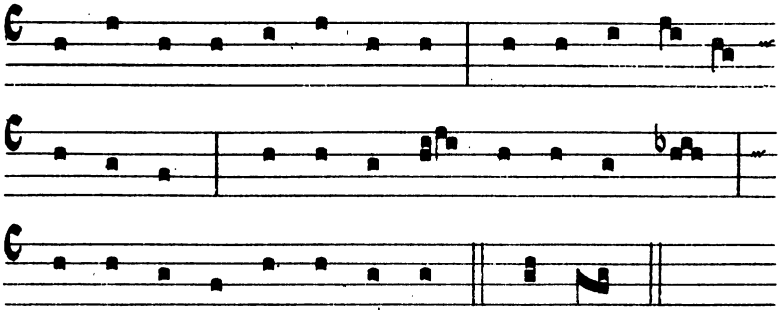
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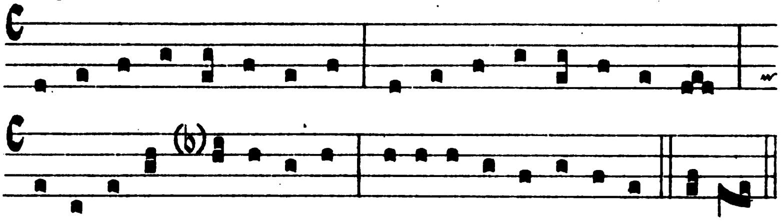
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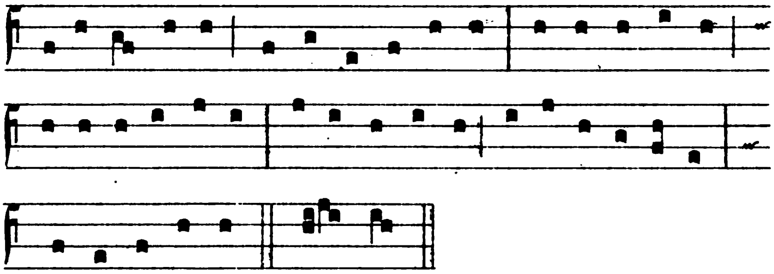
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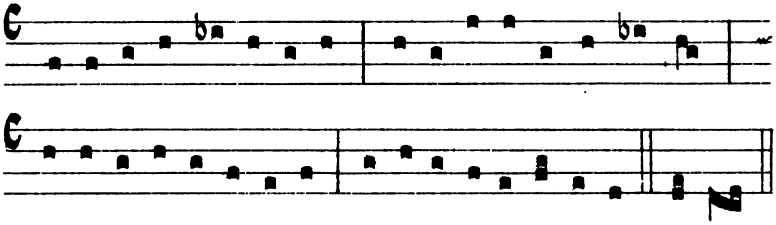


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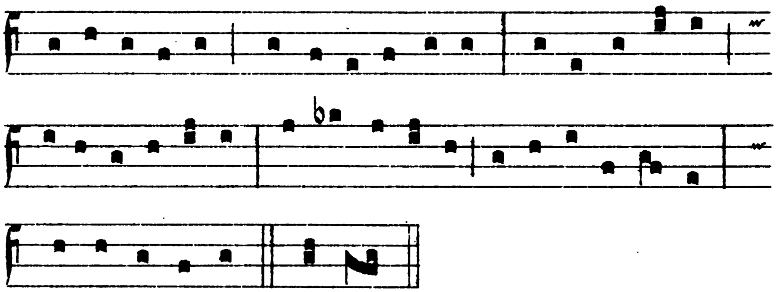


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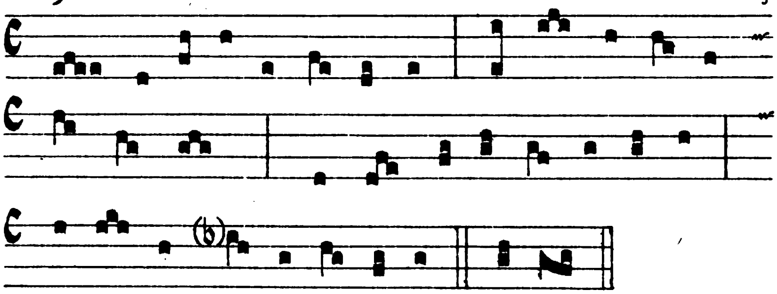
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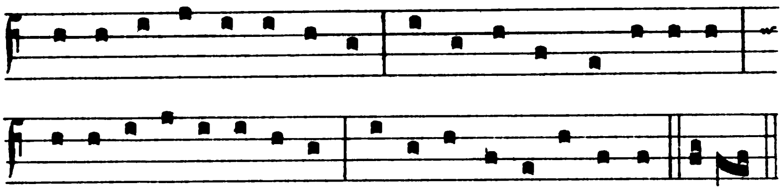


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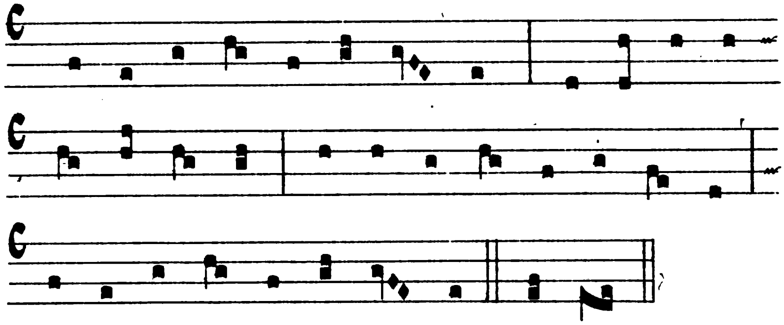


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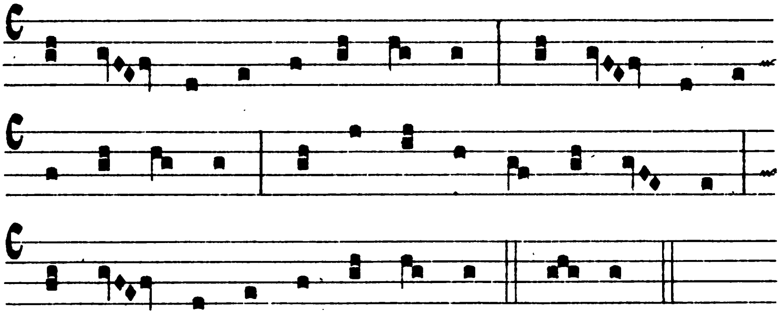


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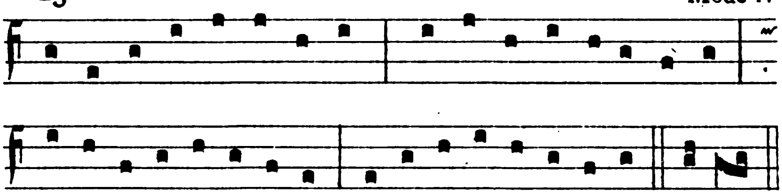
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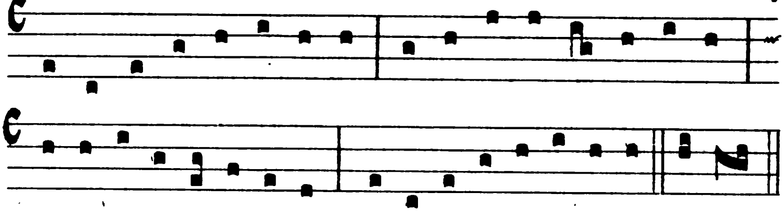
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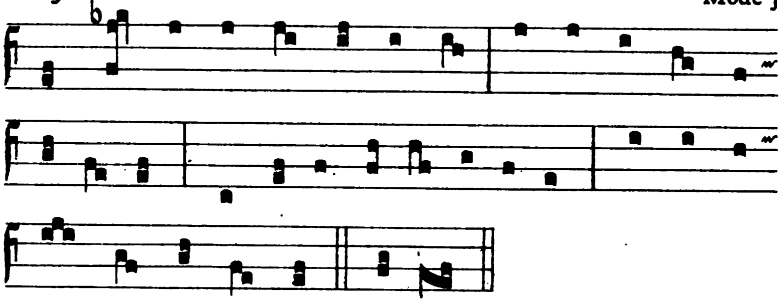


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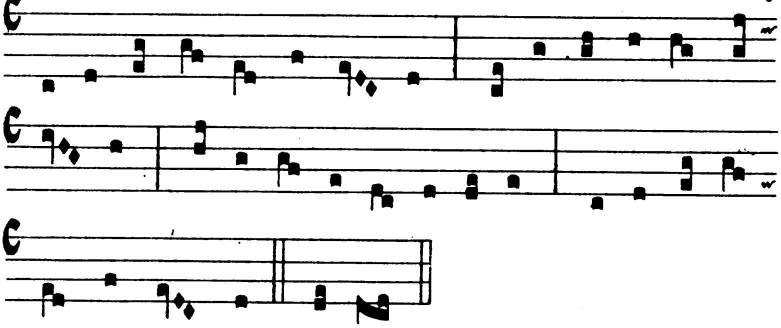
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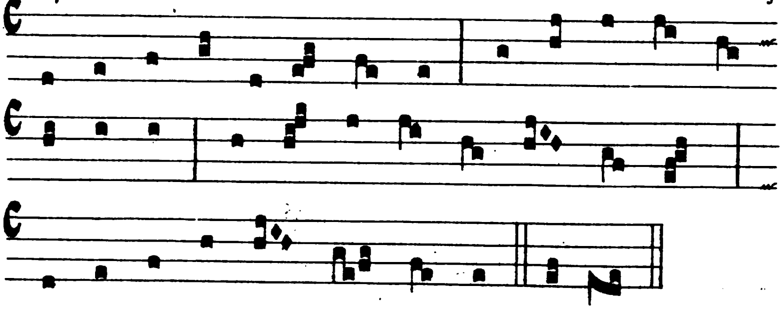


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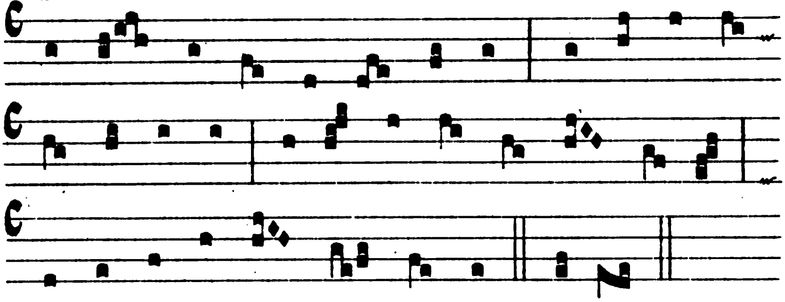
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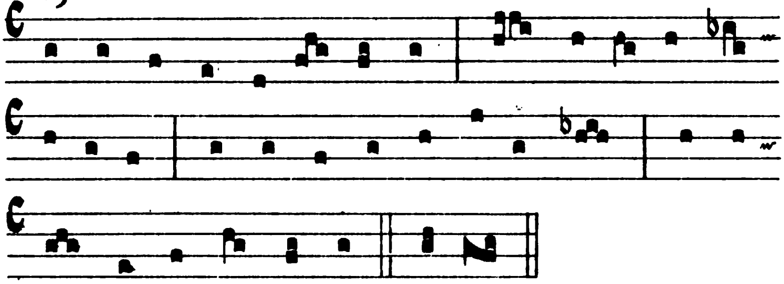


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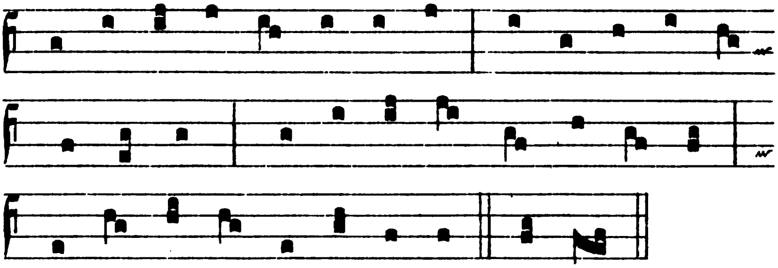
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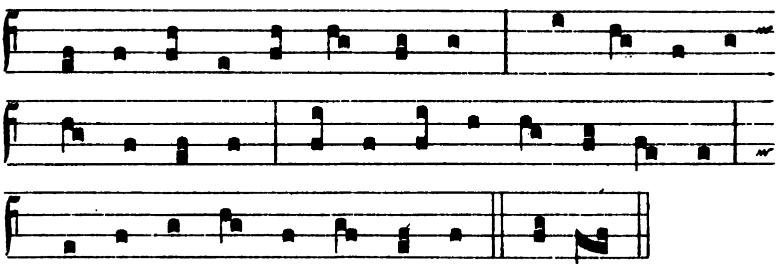
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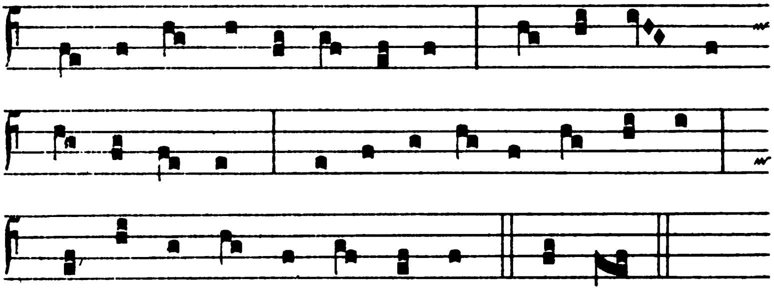
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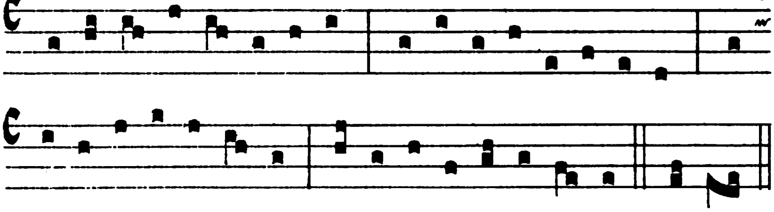


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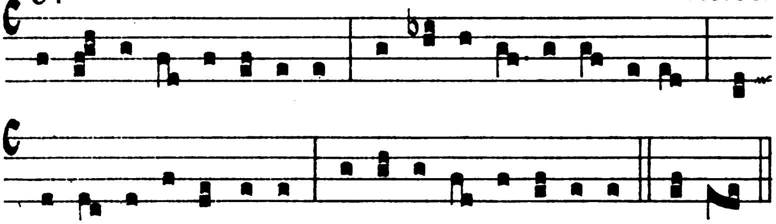


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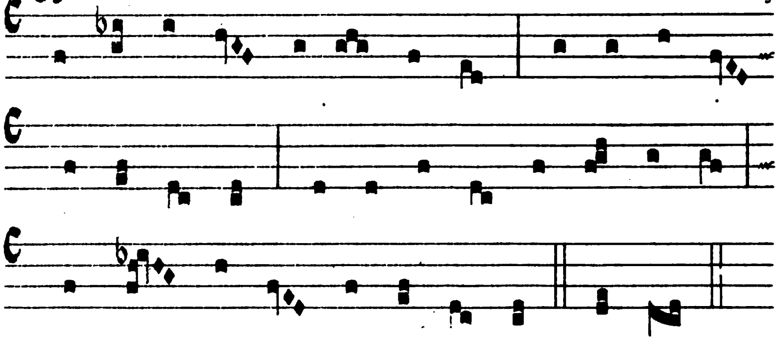
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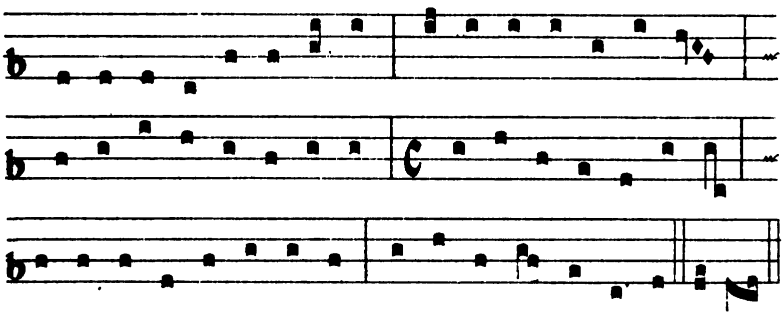


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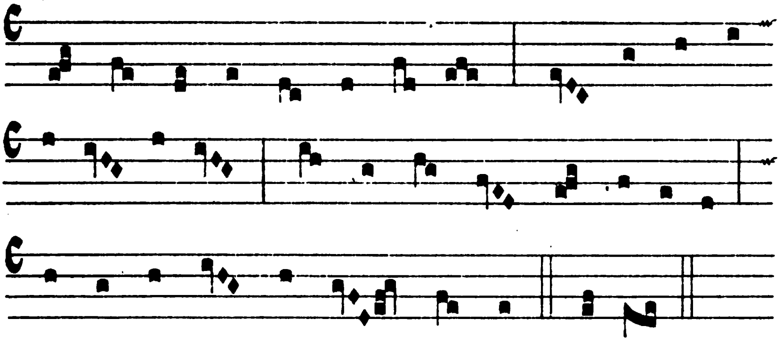


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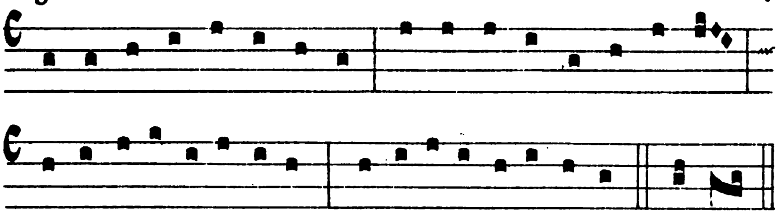
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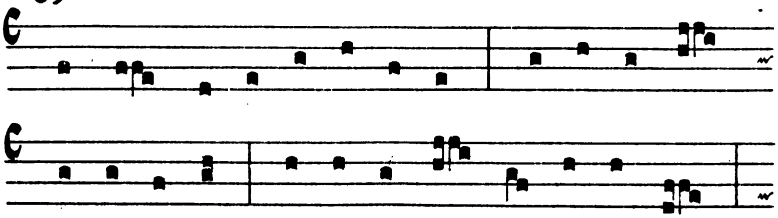
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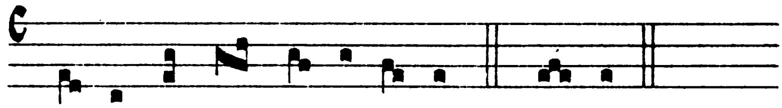


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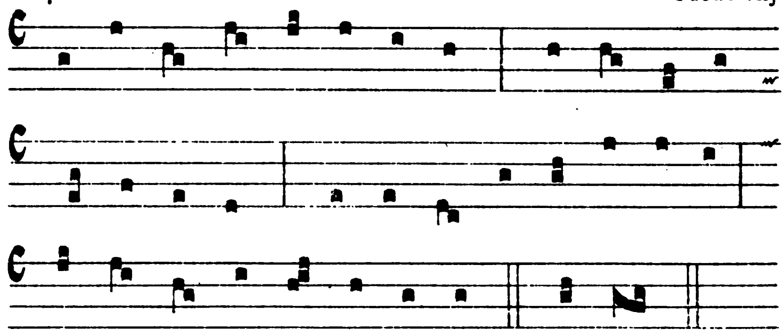
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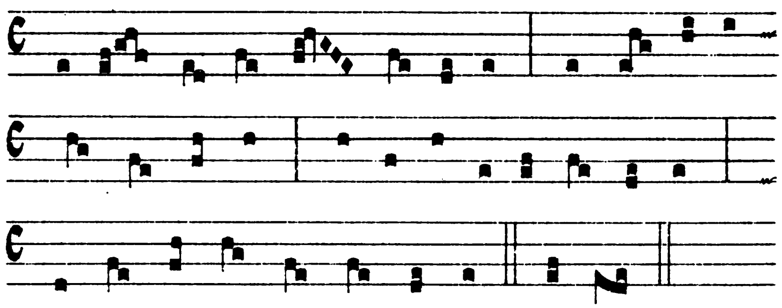
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Mode viij



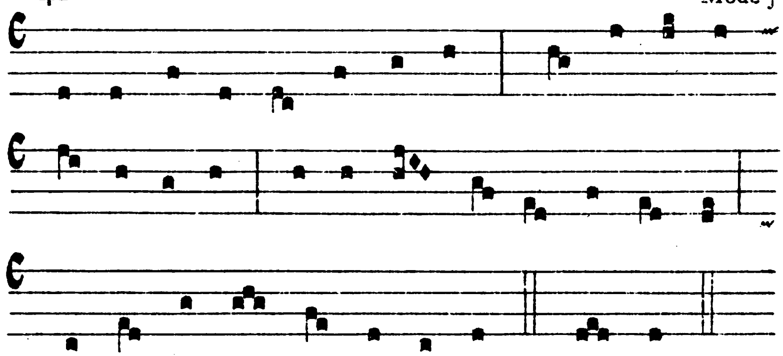
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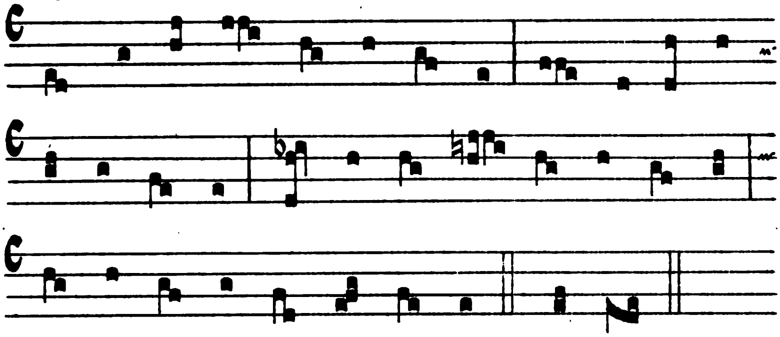


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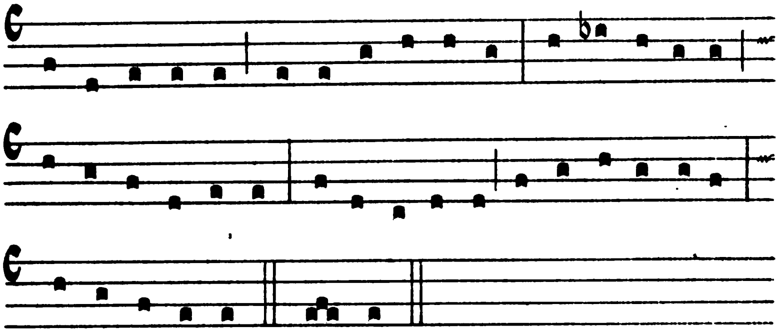


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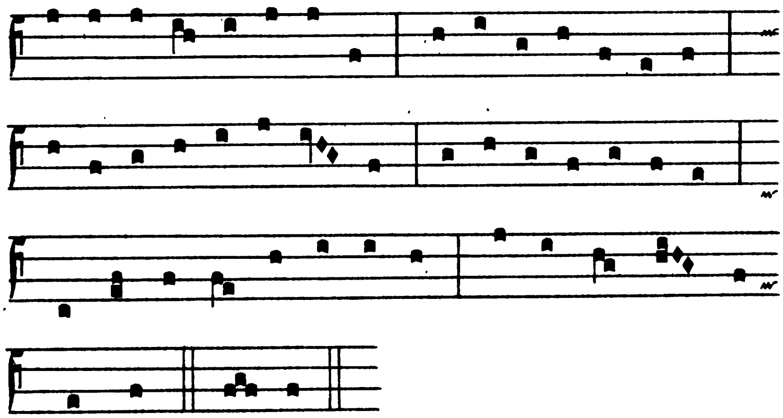


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Mode iv



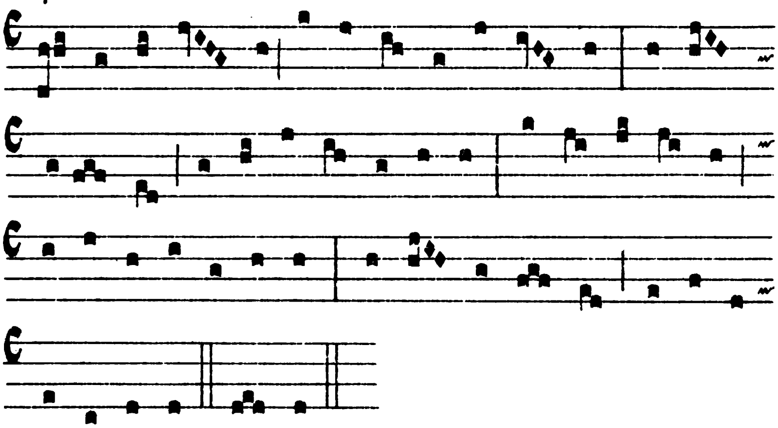
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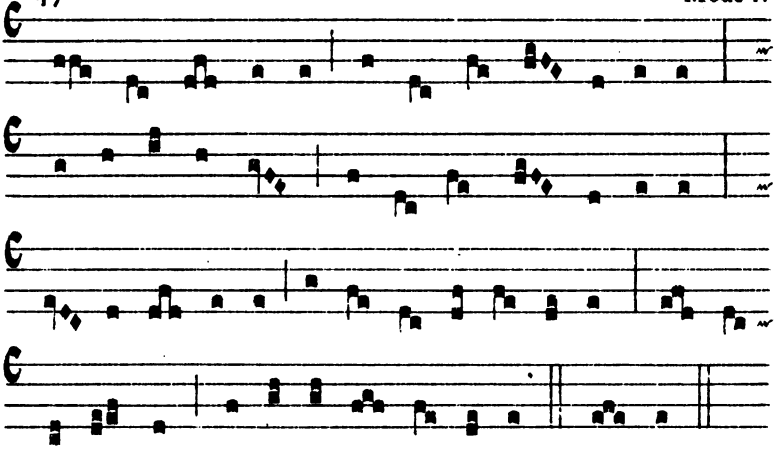
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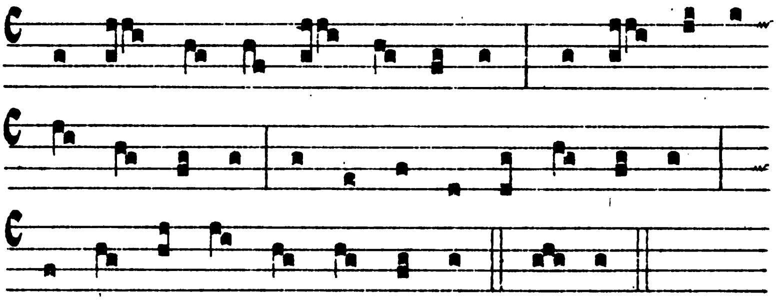


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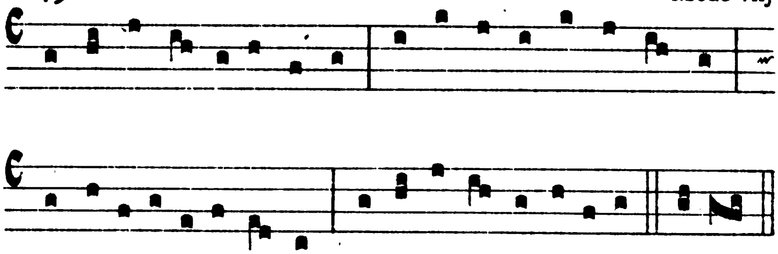


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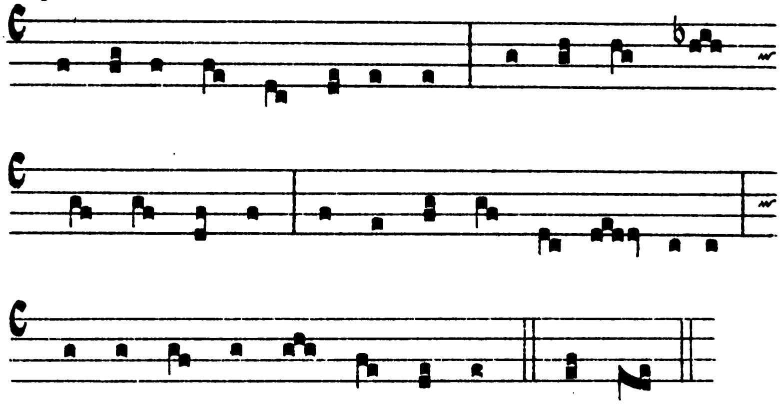
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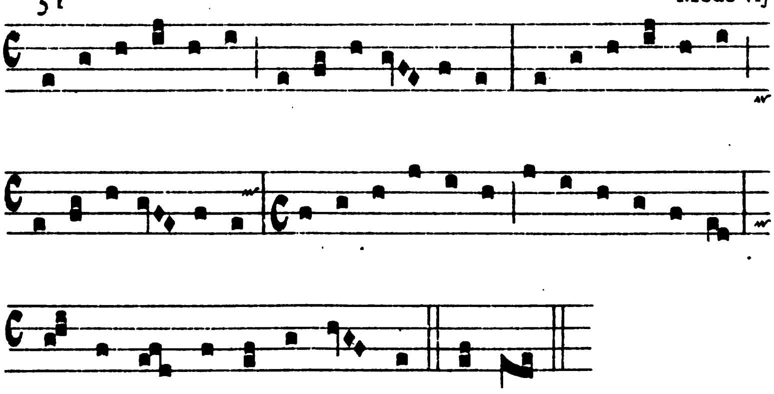


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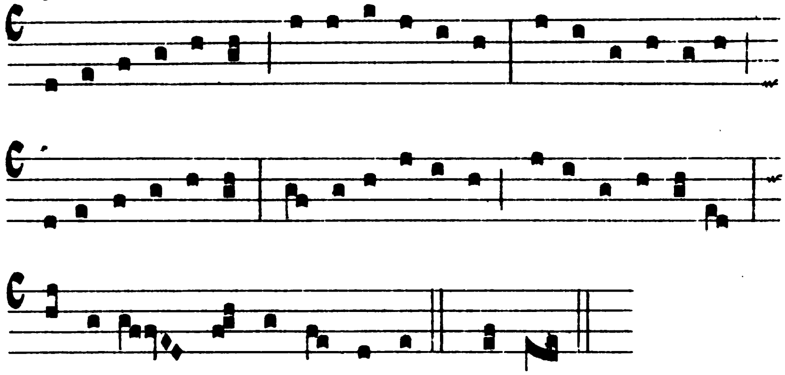


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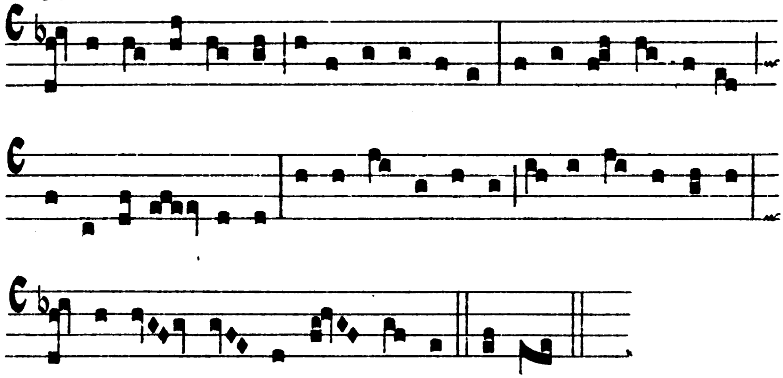


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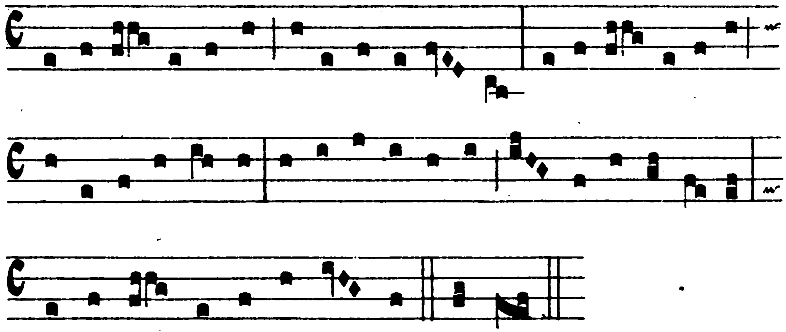


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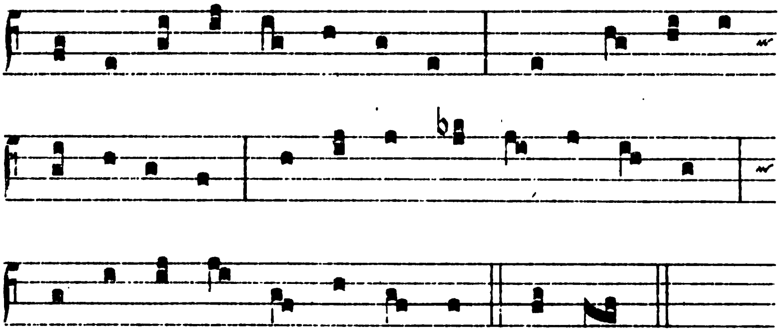
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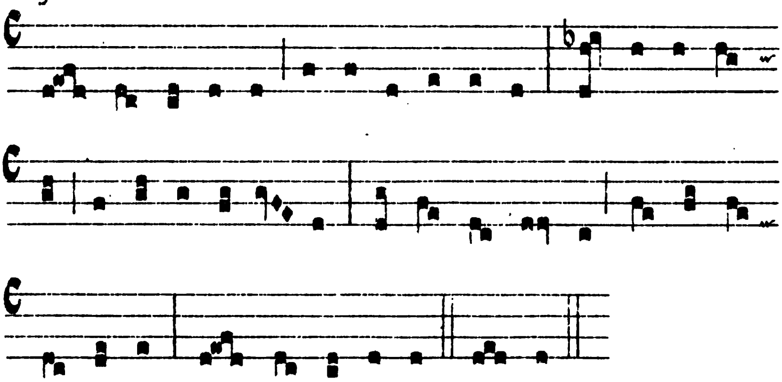


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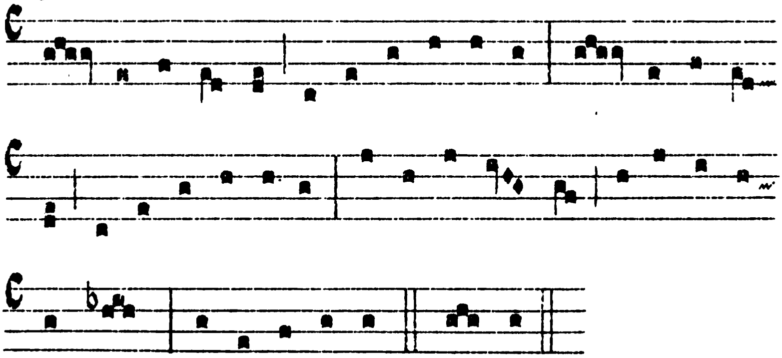


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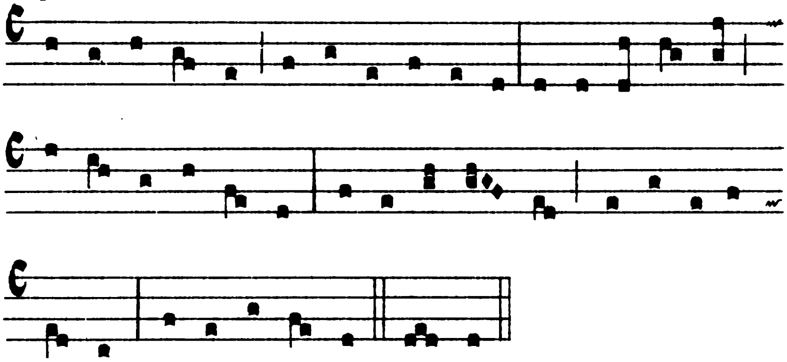
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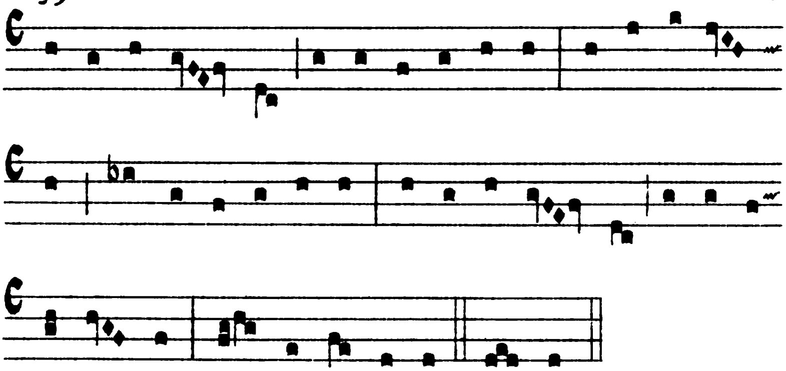


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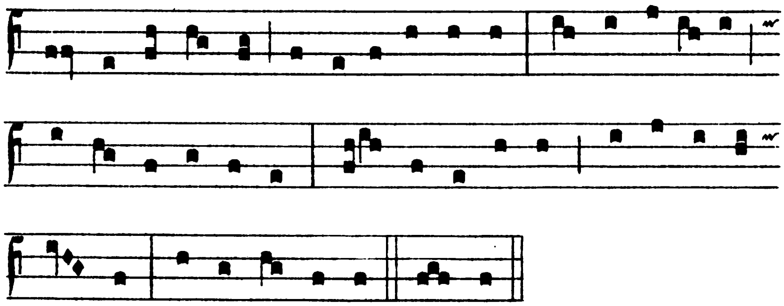
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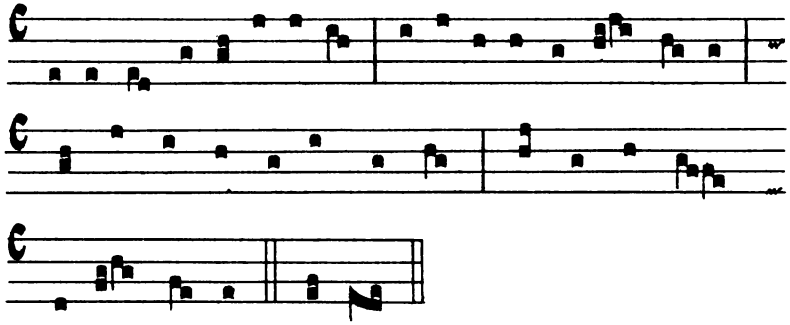
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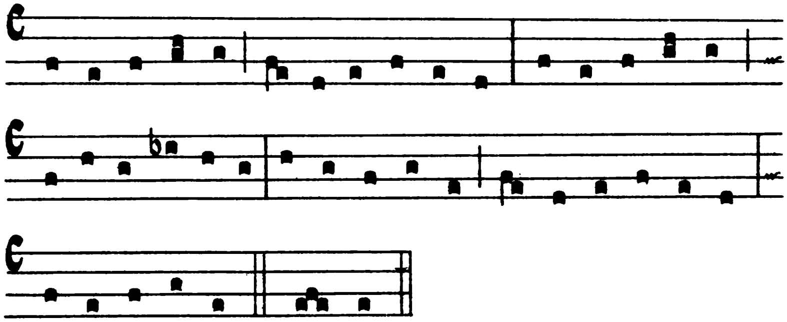
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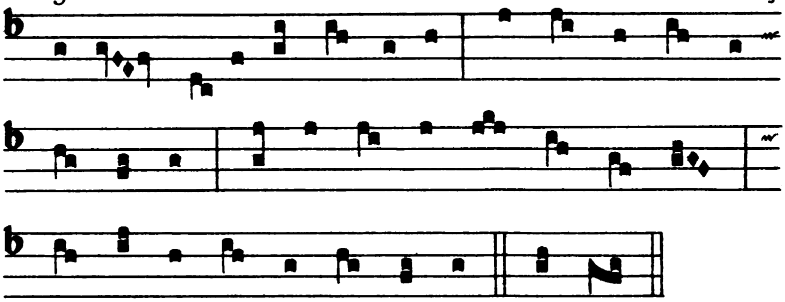
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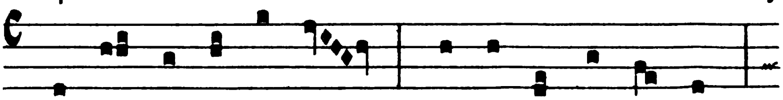
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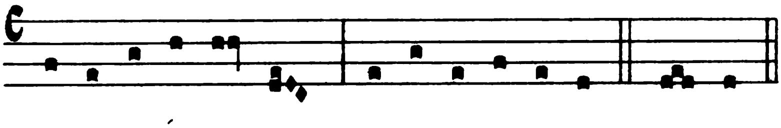


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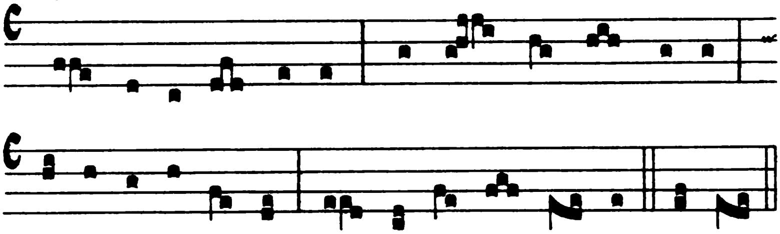


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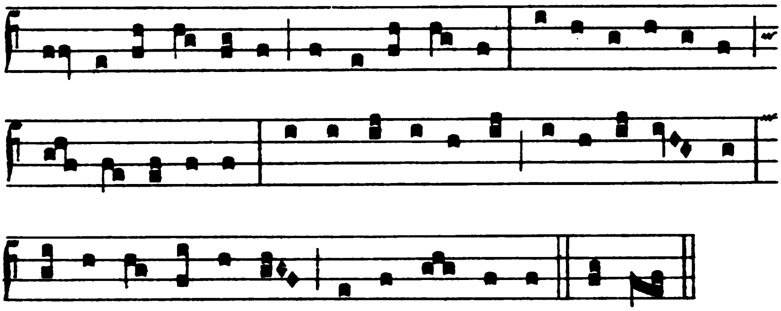
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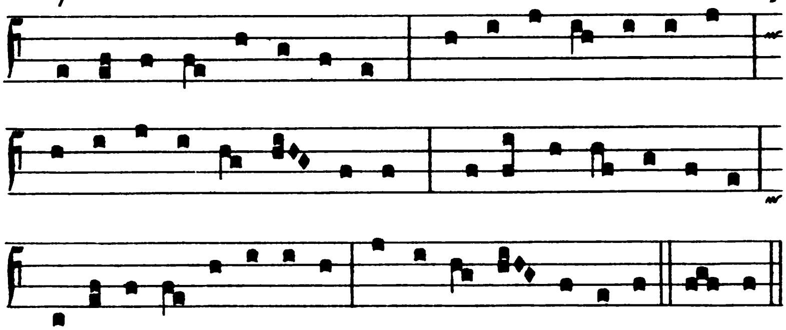


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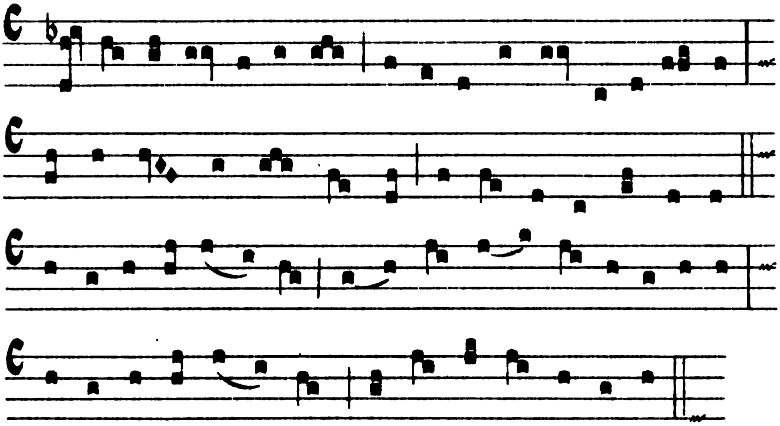
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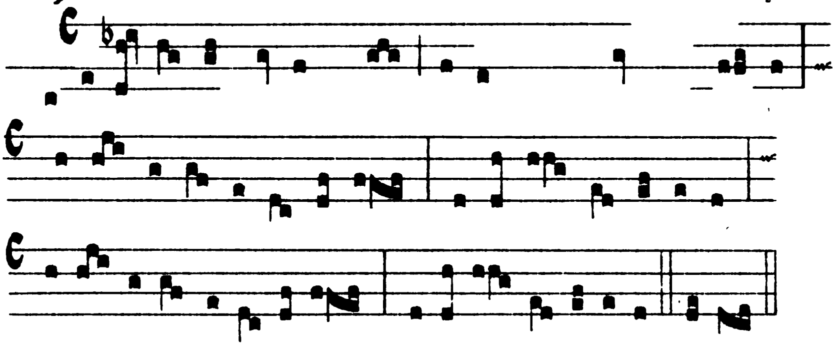


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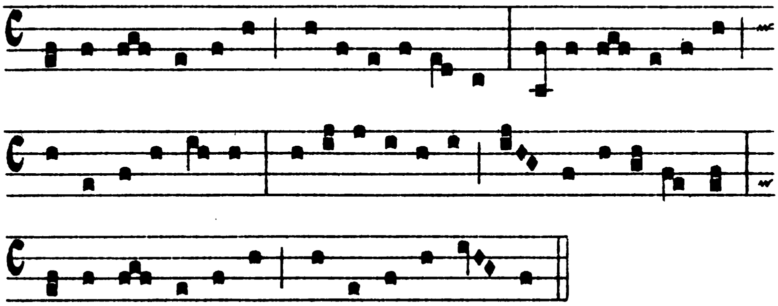
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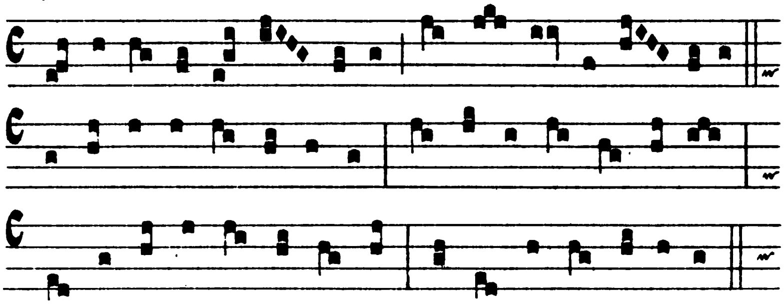


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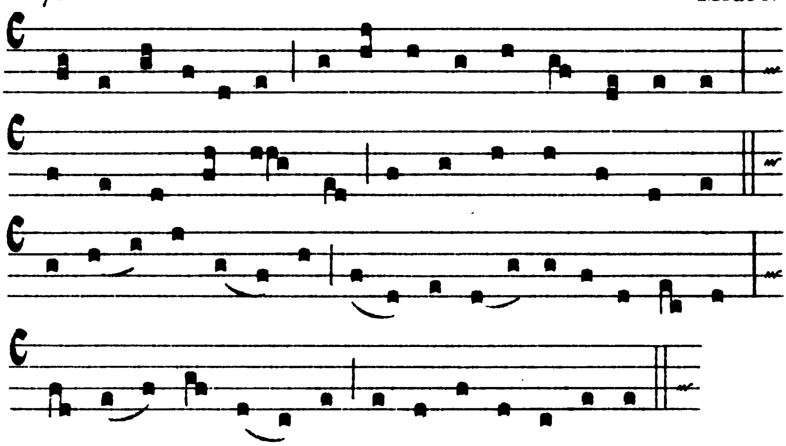
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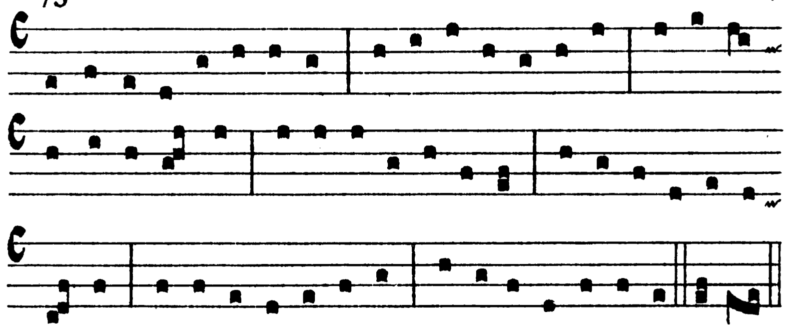


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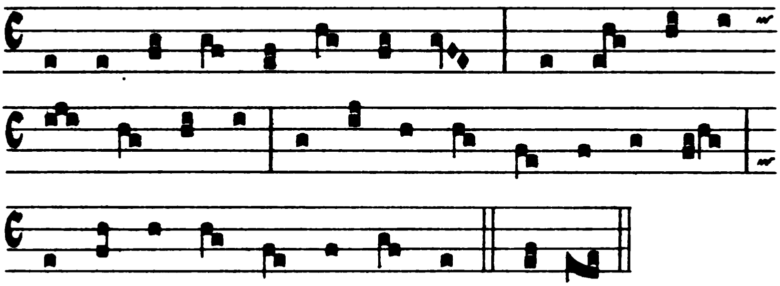


FROM THE YORK HYMNAL
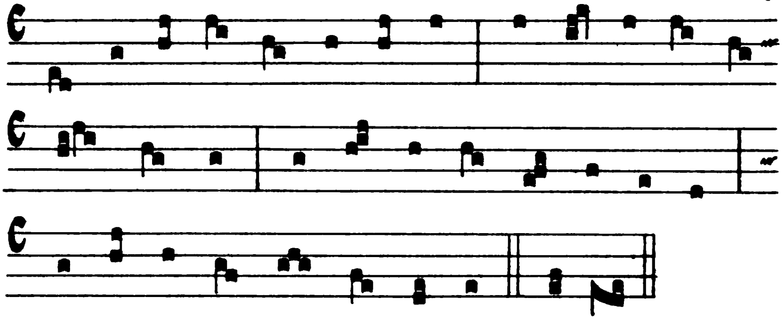
73 Mode iij



74 Mode vij
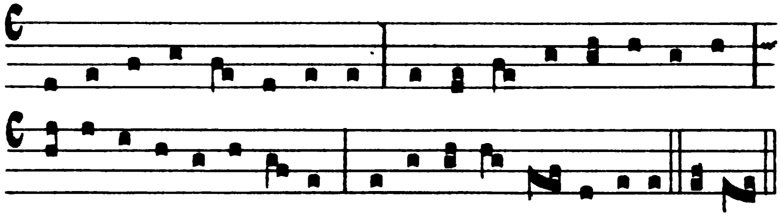


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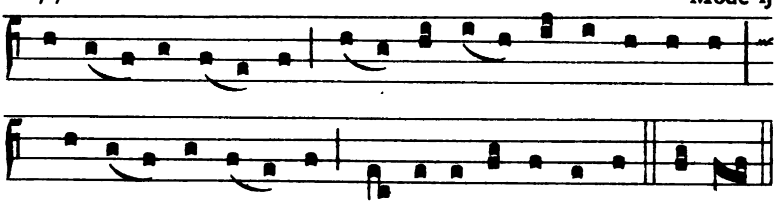


FROM THE HEREFORD HYMNAL

76 Mode iv



FROM THE BARKING HYMNAL

77 Mode ij



SEQUENCES

FOR THE PRINCIPAL DAYS OF THE YEAR

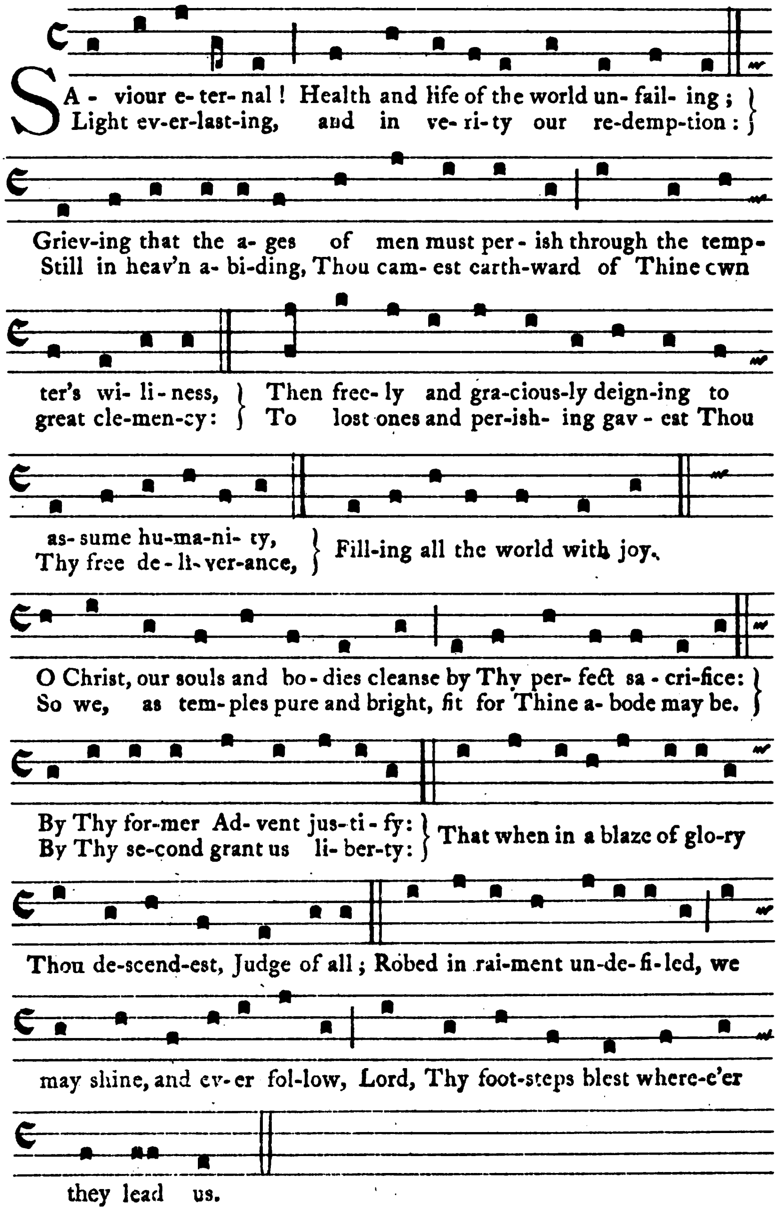
FROM THE

Sarum Gradual

AND OTHER SOURCES

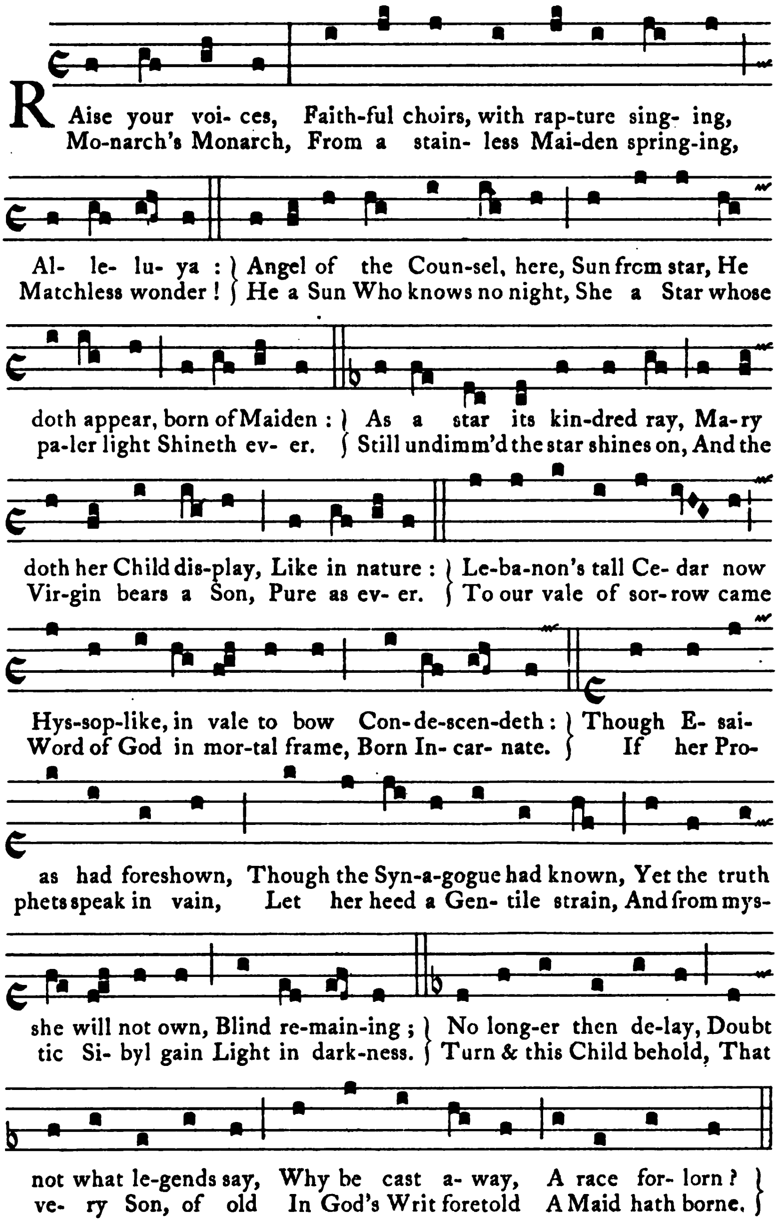
Advent

Salus eterna



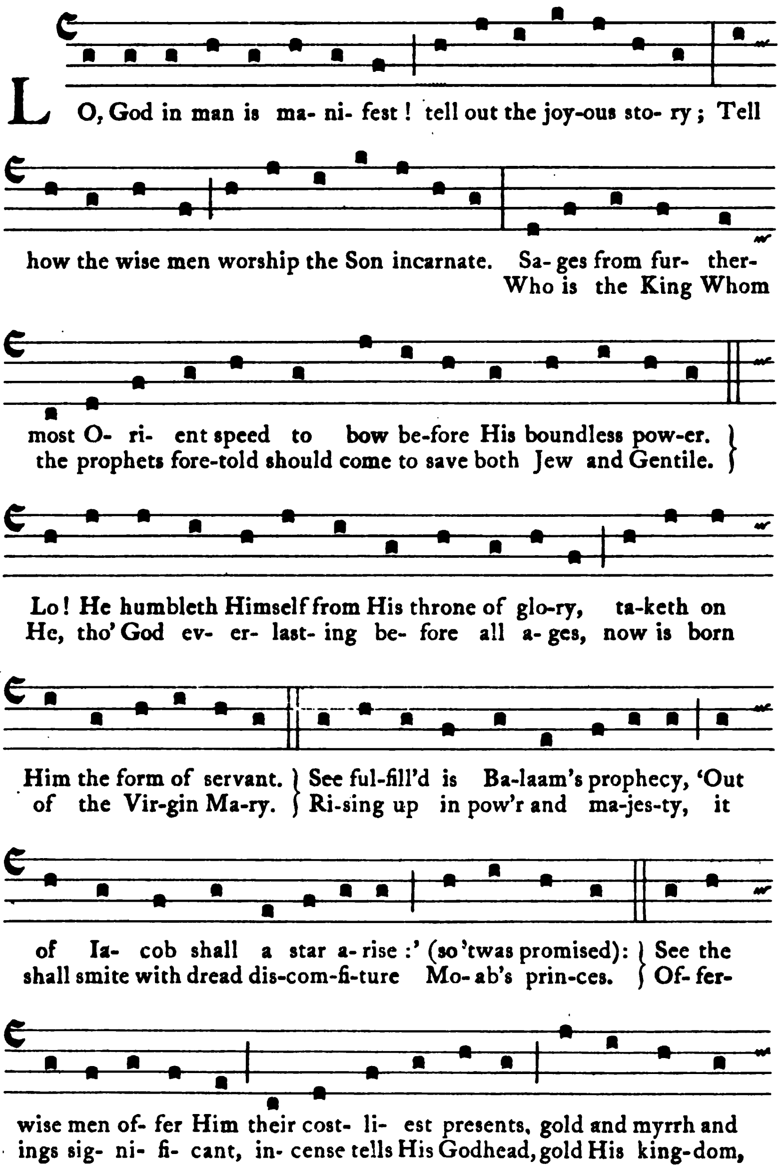
Christmas

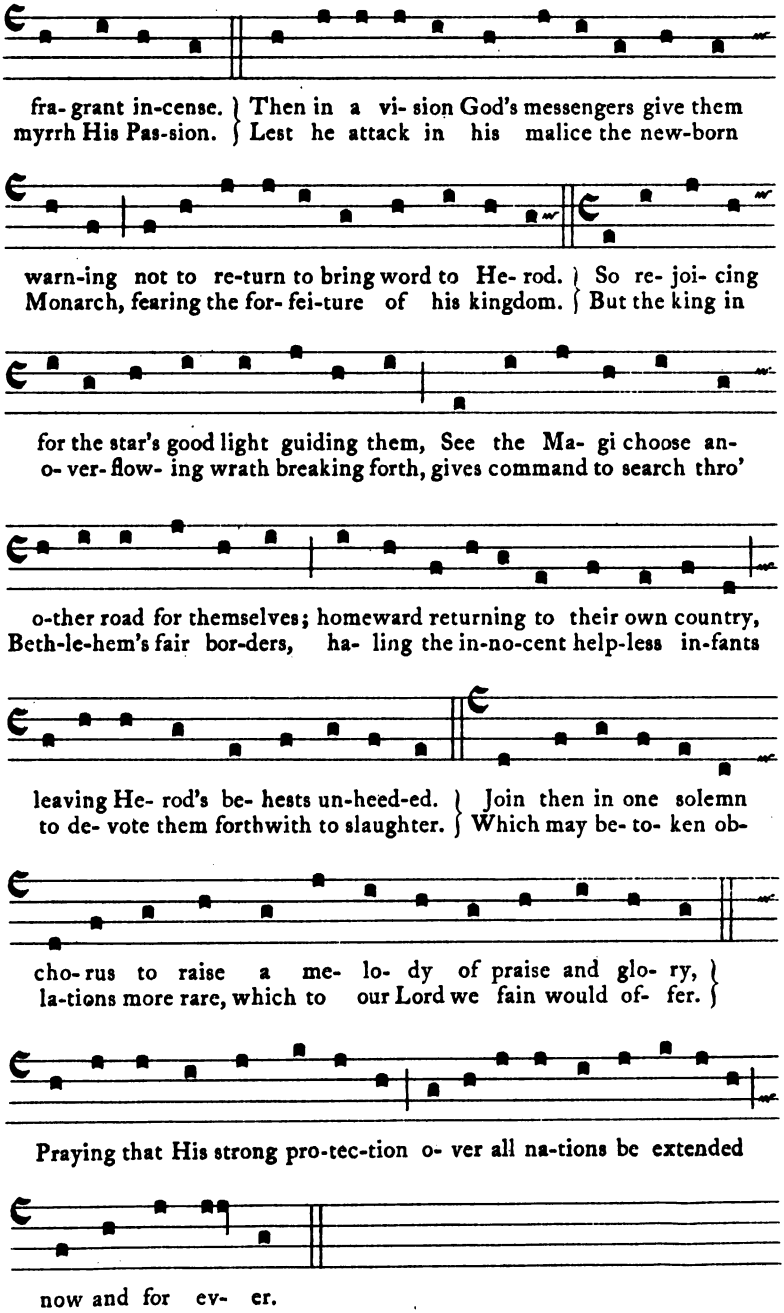
Letabundus



Epiphany

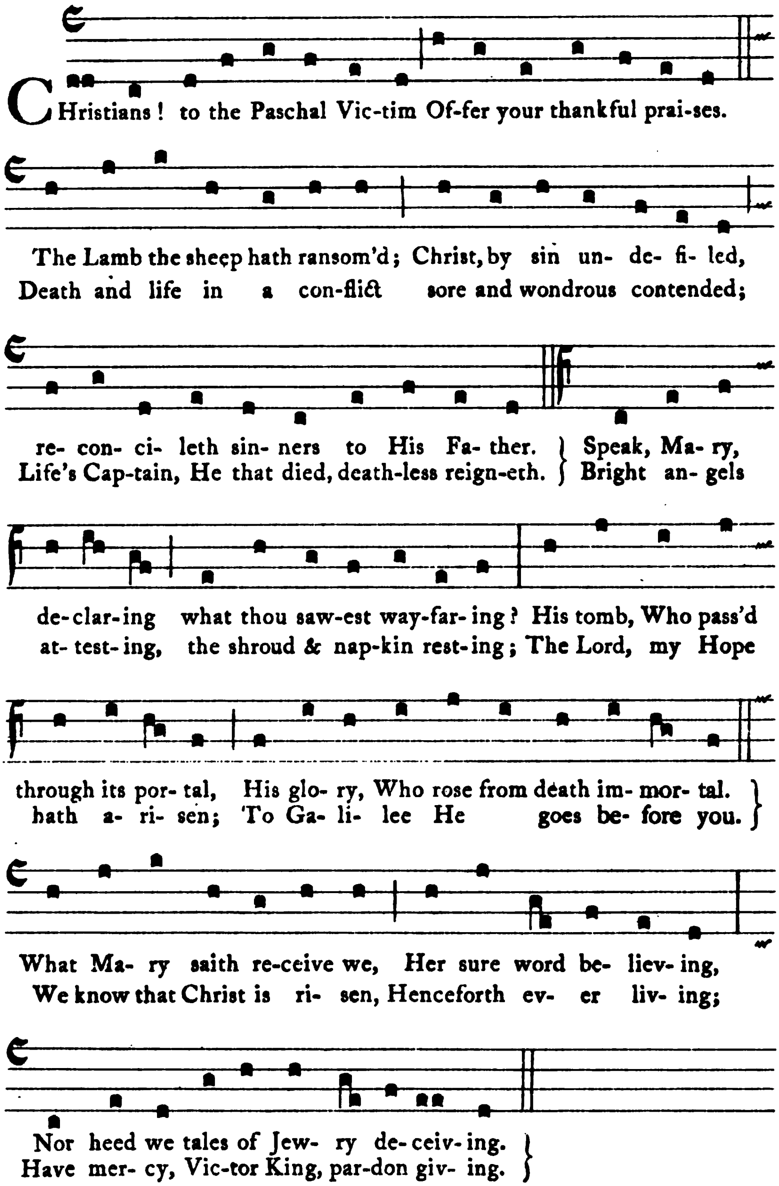
Epiphaniam Domino




fra- grant in-cense. } Then in a vi- sion God's messengers give them
myrrh His Pas-sion. } Lest he attack in his malice the new-born
warn-ing not to re-turn to bring word to He- rod. } So re- joi- cing
Monarch, fearing the for- fei-ture of his kingdom. } But the king in
for the star's good light guiding them, See the Ma- gi choose an-
o- ver- flow- ing wrath breaking forth, gives command to search thro'
o-ther road for themselves; homeward returning to their own country,
Beth-le-hem's fair bor-ders, ha- ling the in-no-cent help-less in-fants
leaving He- rod's be- hests un-heed-ed. } Join then in one solemn
to de- vote them forthwith to slaughter. } Which may be- to- ken ob-
cho-rus to raise a me- lo- dy of praise and glo- ry, }
la-tions more rare, which to our Lord we fain would of- fer. }
Praying that His strong pro-tec-tion o- ver all na-tions be extended
now and for ev- er.

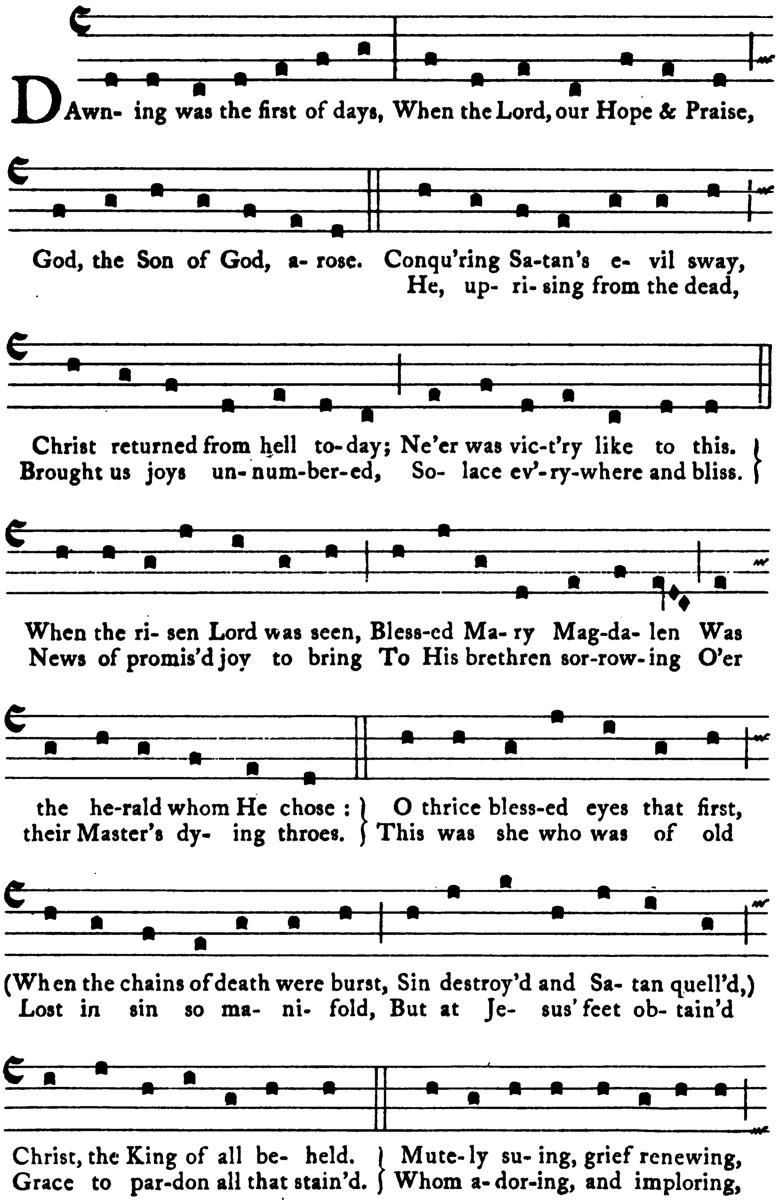
Easter

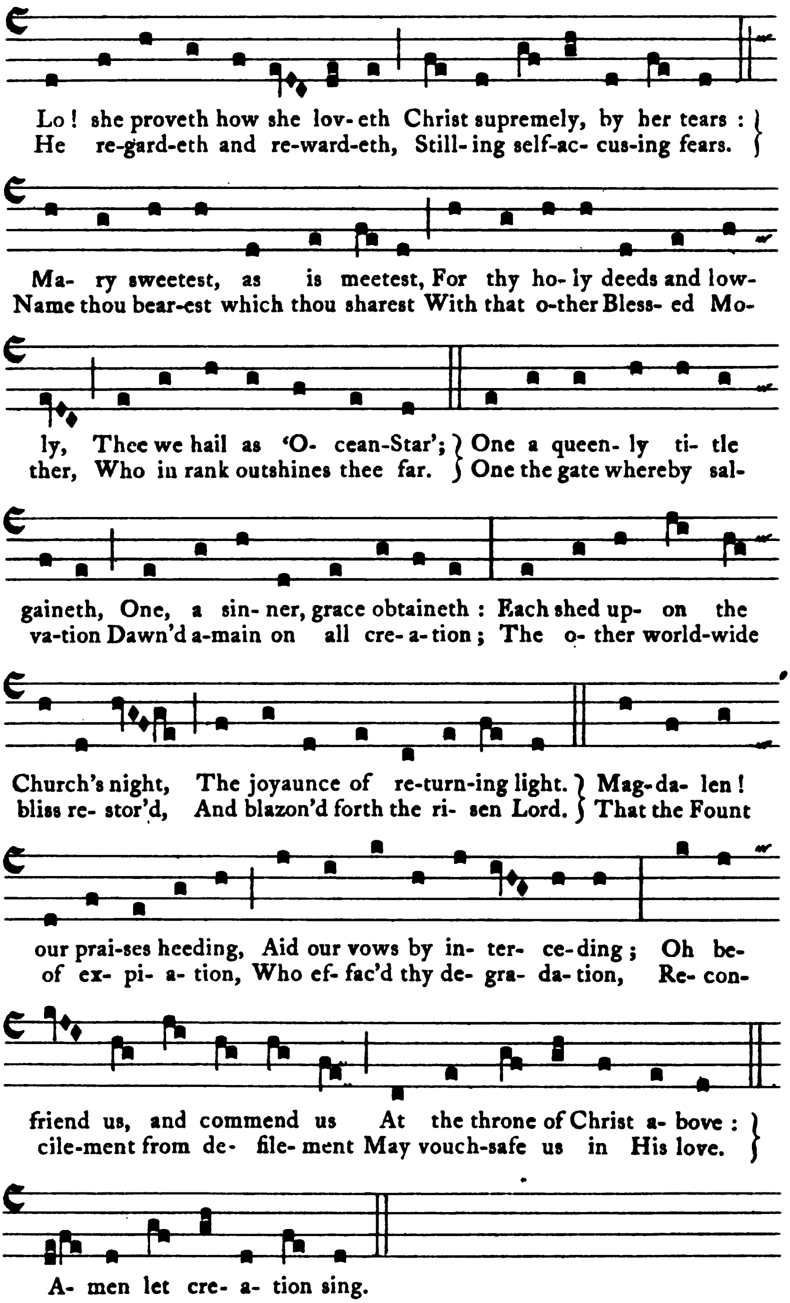
Victime paschali laudes



Easter

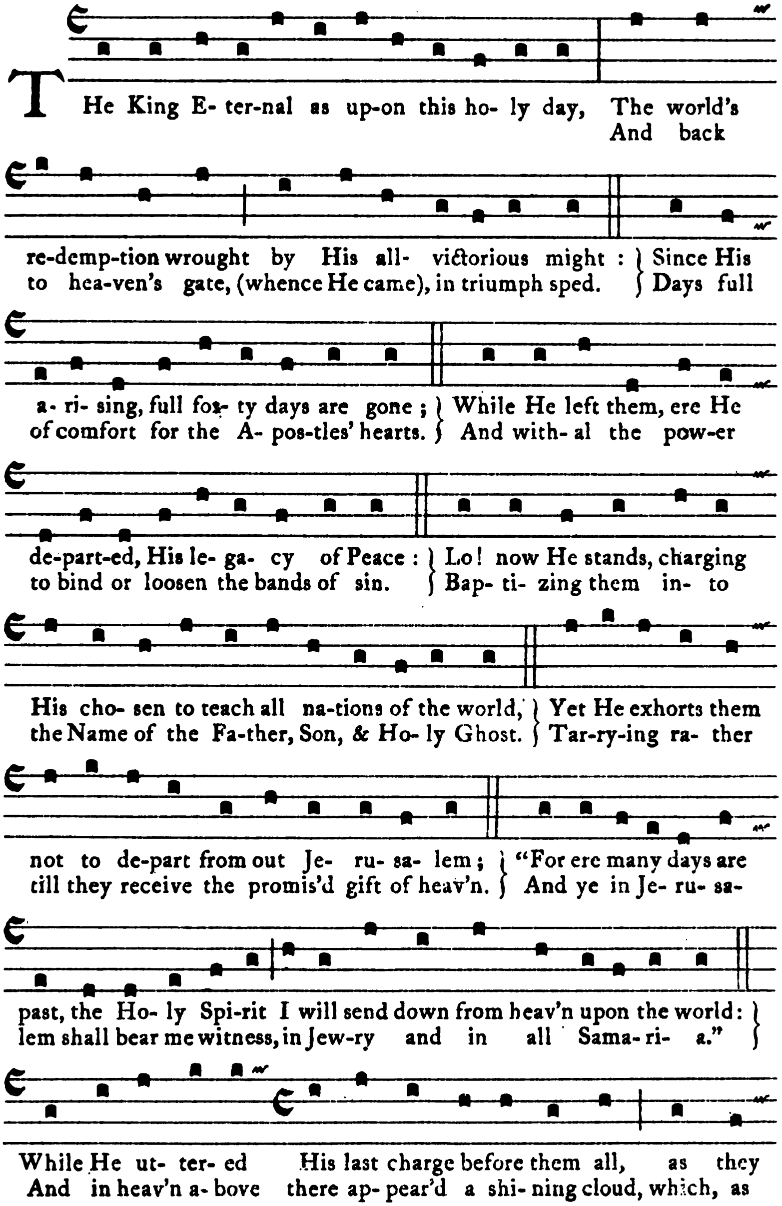
Mane prima Sabbati

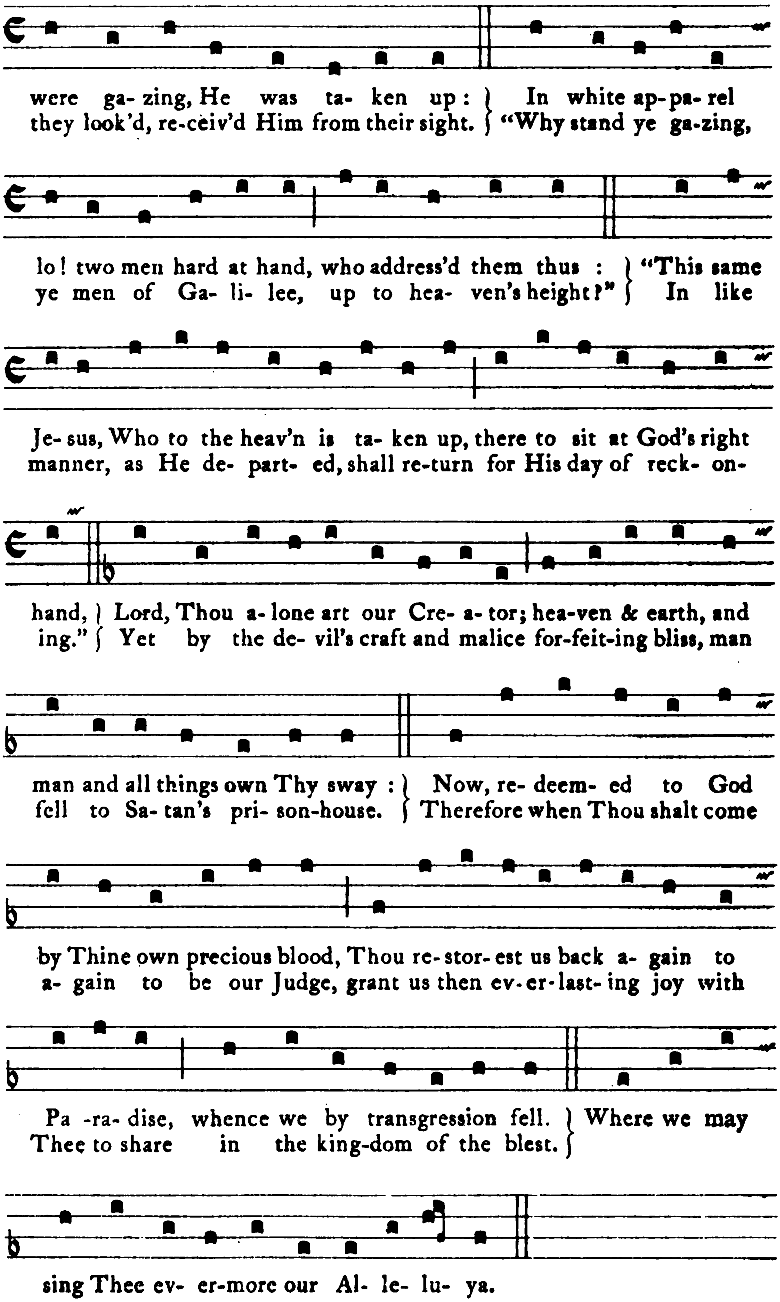



Lo ! she proveth how she lov- eth Christ supremely, by her tears :
He re-gard-eth and re-ward-eth, Still- ing self-ac- cus-ing fears.
Ma- ry sweetest, as is meetest, For thy ho- ly deeds and low-
Name thou bear-est which thou sharest With that o-ther Bless- ed Mo-
ly, Thee we hail as 'O- cean-Star'; One a queen- ly ti- tle
ther, Who in rank outshines thee far. One the gate whereby sal-
gaineth, One, a sin- ner, grace obtaineth : Each shed up- on the
va-tion Dawn'd a-main on all cre- a- tion ; The o- ther world-wide
Church's night, The joyaunce of re-turn-ing light. Mag-da- len !
bliss re- stor'd, And blazon'd forth the ri- sen Lord. That the Fount
our prai-ses heeding, Aid our vows by in- ter- ce-ding ; Oh be-
of ex- pi- a- tion, Who ef- fac'd thy de- gra- da- tion, Re- con-
friend us, and commend us At the throne of Christ a- bove :
cile-ment from de- file- ment May vouch-safe us in His love.
A- men let cre- a- tion sing.

Ascension

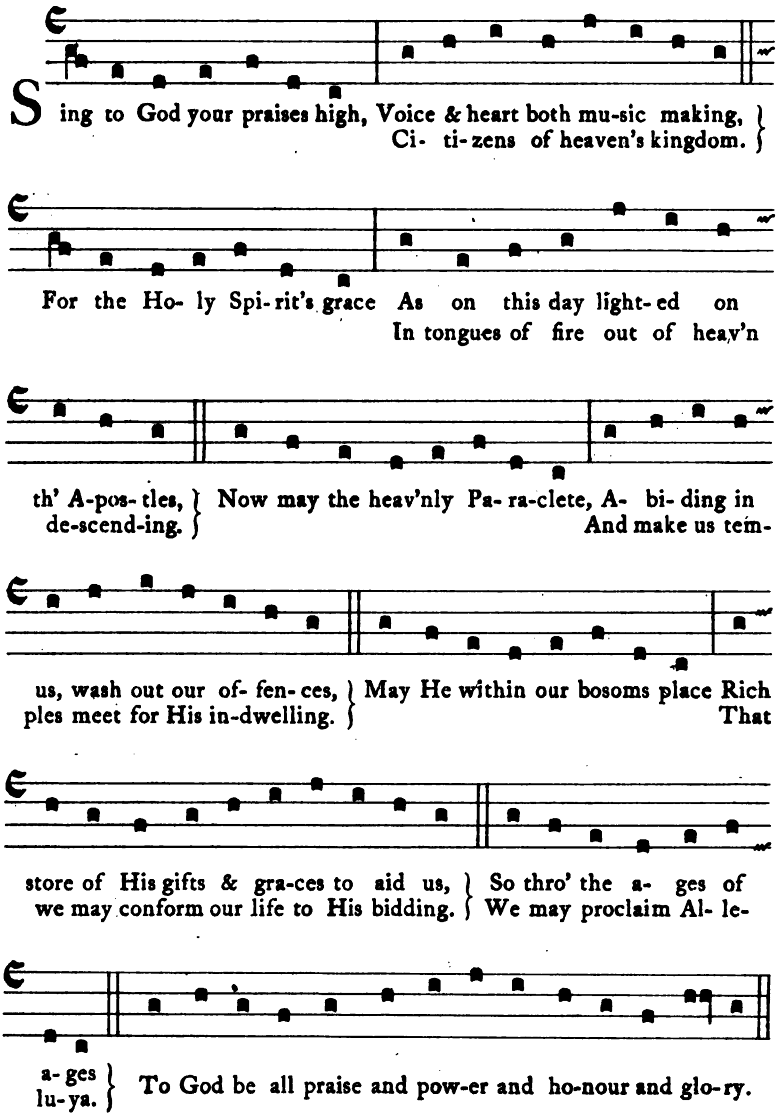
Rex omnipotens die hodierna




were ga- zing, He was ta- ken up : In white ap-pa- rel
they look'd, re-ceiv'd Him from their sight. "Why stand ye ga-zing,
lo! two men hard at hand, who address'd them thus : "This same
ye men of Ga- li- lee, up to hea- ven's height?" In like
Je- sus, Who to the heav'n is ta- ken up, there to sit at God's right
manner, as He de- part- ed, shall re-turn for His day of reck- on-
hand, Lord, Thou a- lone art our Cre- a- tor; hea-ven & earth, and
ing." Yet by the de- vil's craft and malice for-feit-ing bliss, man
man and all things own Thy sway : Now, re- deem- ed to God
fell to Sa- tan's pri- son-house. Therefore when Thou shalt come
by Thine own precious blood, Thou re- stor- est us back a- gain to
a- gain to be our Judge, grant us then ev- er- last- ing joy with
Pa -ra- dise, whence we by transgression fell. Where we may
Thee to share in the king-dom of the blest.
sing Thee ev- er-more our Al- le- lu- ya.

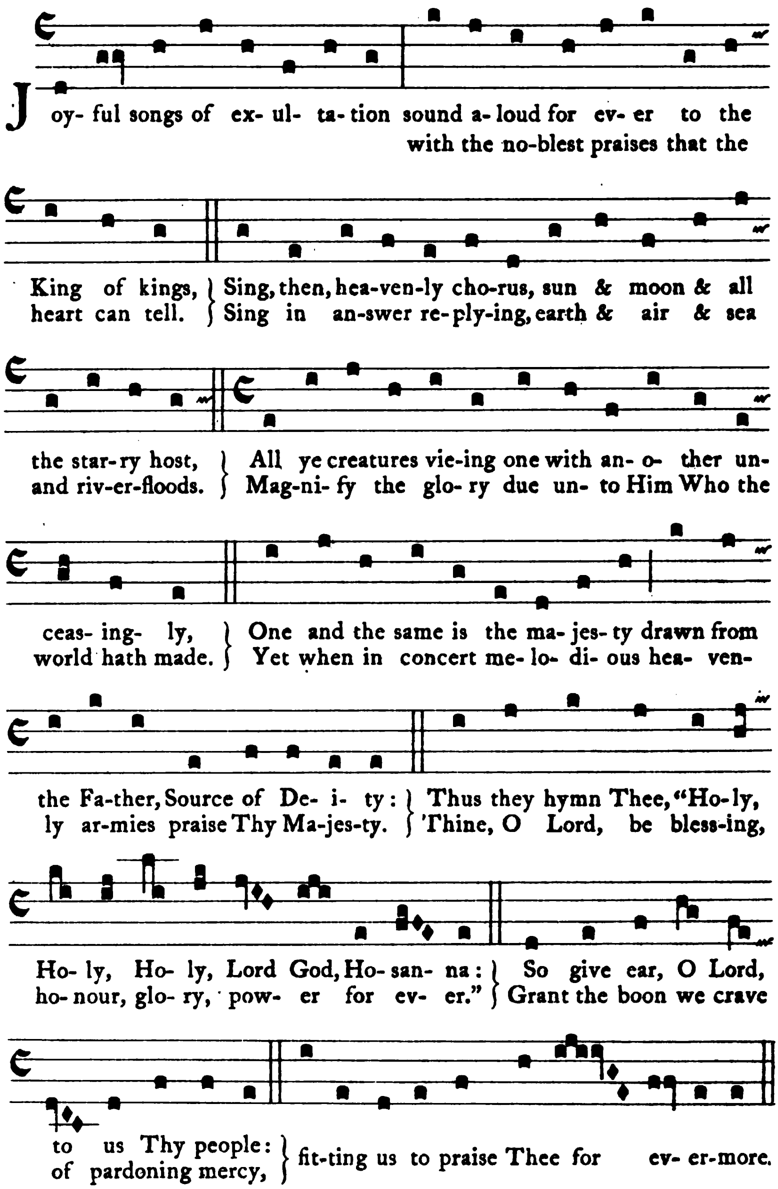
Whitsuntide

Laudes Deo deuotas



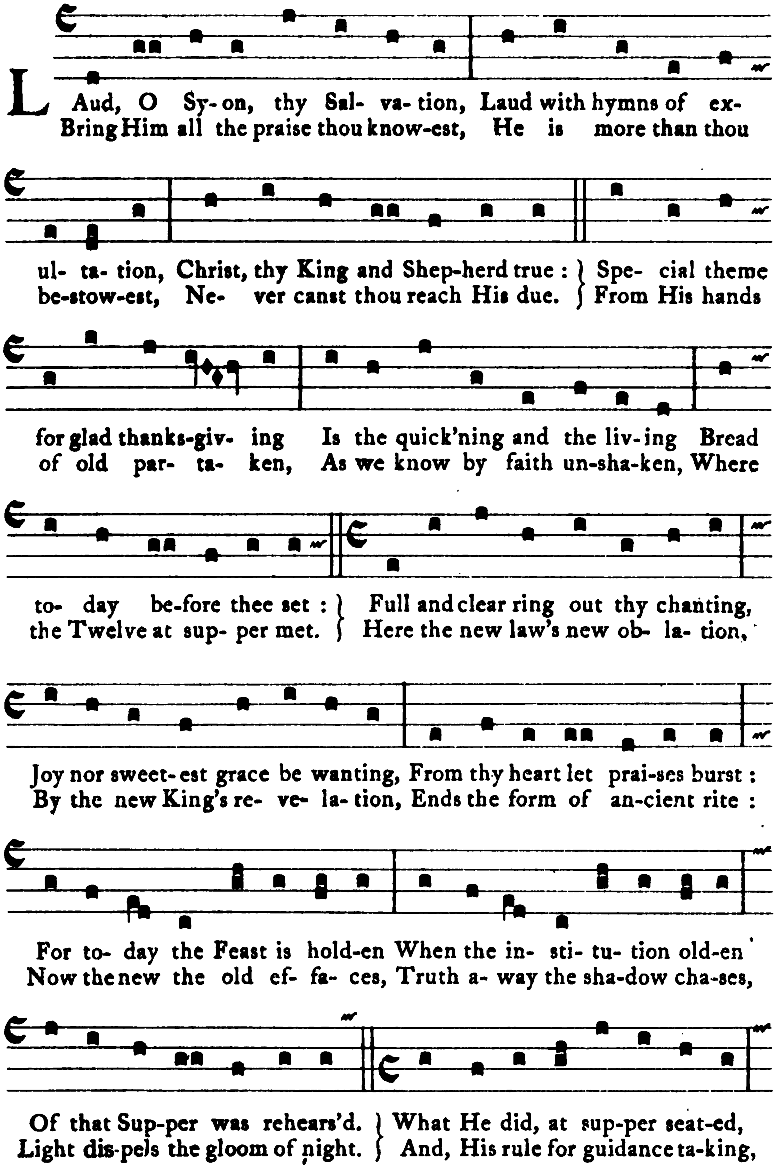
Trinity Sunday

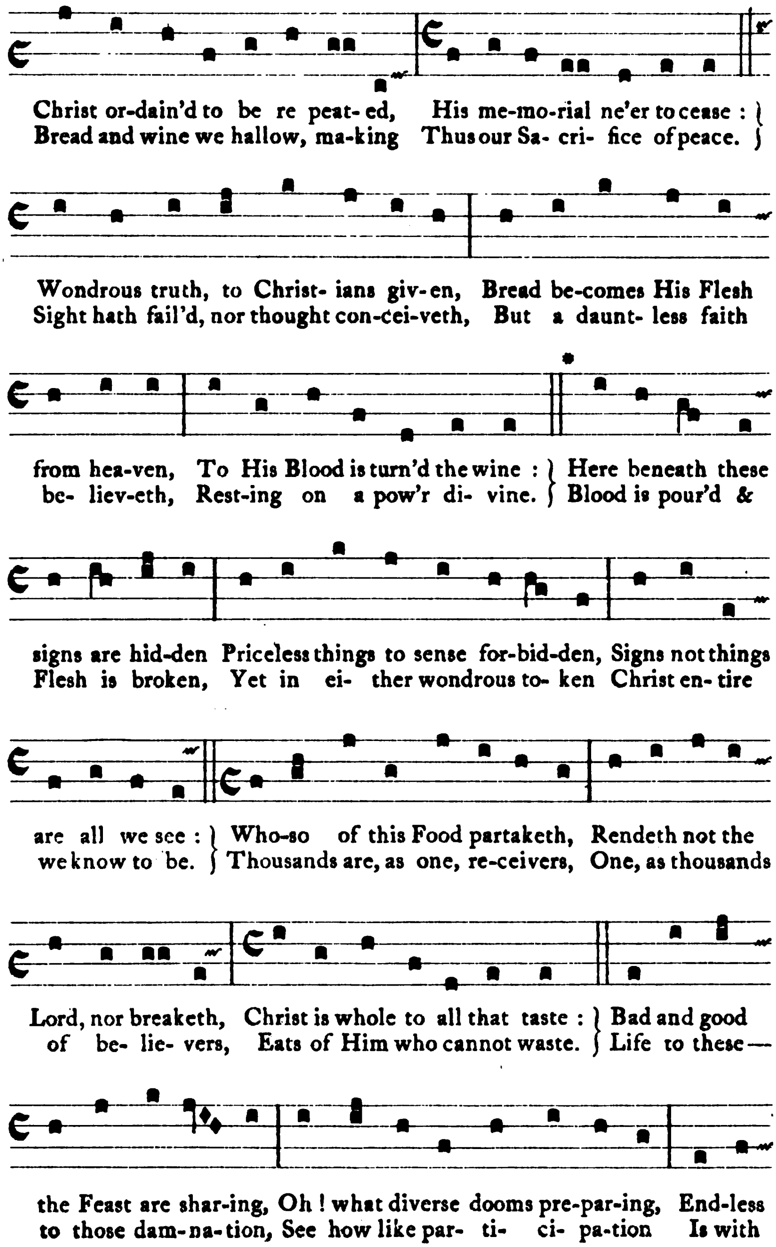
Voce iubilantes

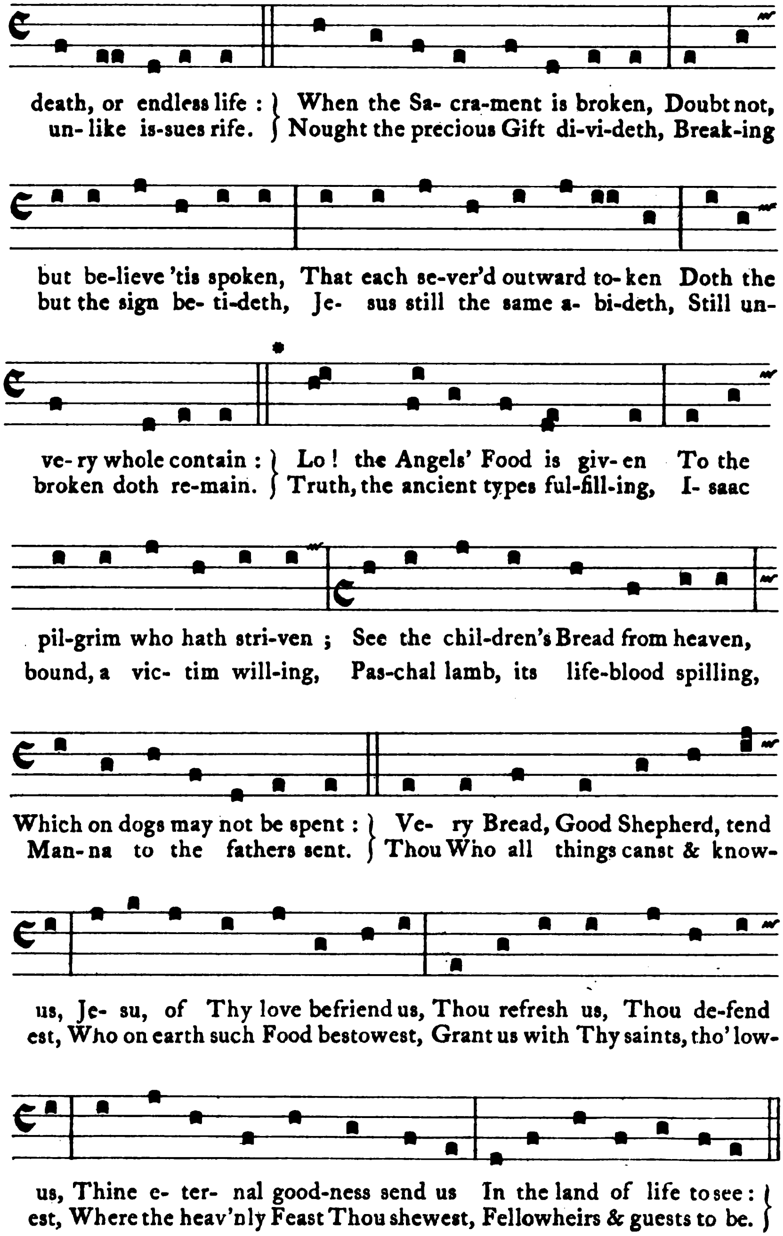


Corpus Christi

Lauda Syon Saluatorem

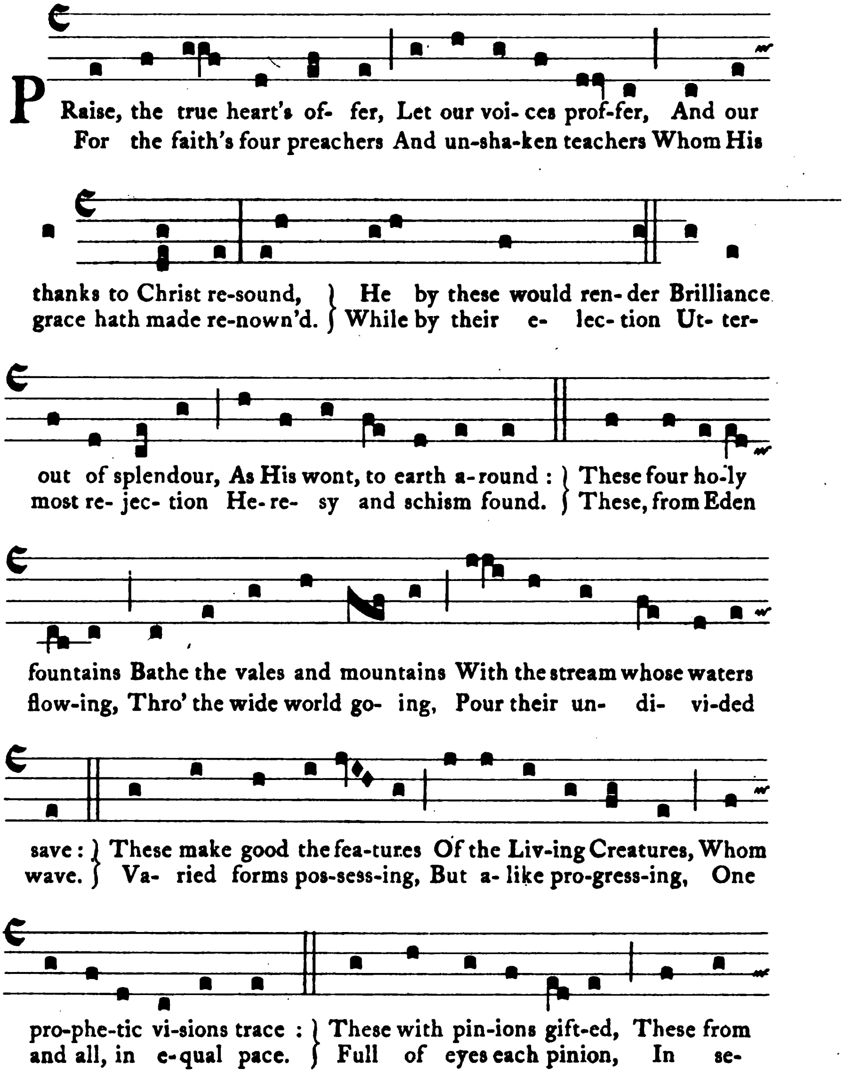


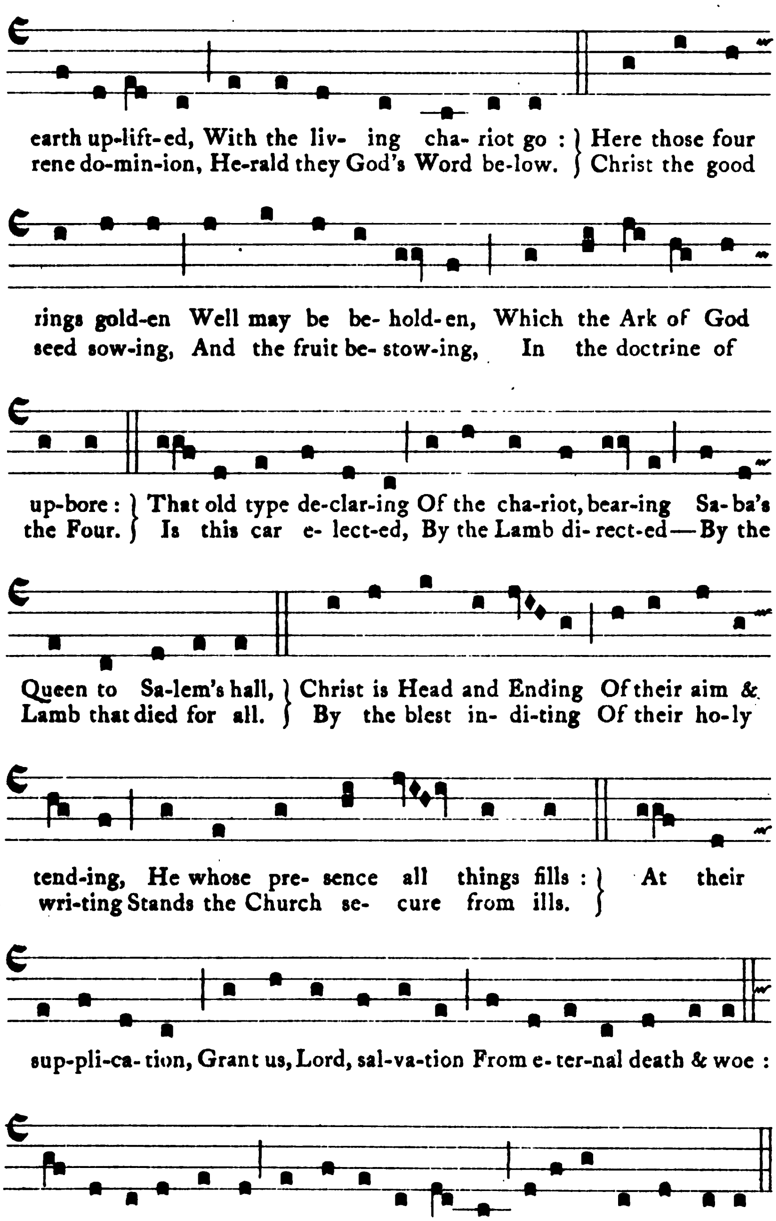

Christ or-dain'd to be re peat- ed, His me-mo-rial ne'er to cease :
Bread and wine we hallow, ma-king Thus our Sa- cri- fice of peace.
Wondrous truth, to Christ- ians giv-en, Bread be-comes His Flesh
Sight hath fail'd, nor thought con-cei-veth, But a daunt- less faith
from hea-ven, To His Blood is turn'd the wine : Here beneath these
be- liev-eth, Rest-ing on a pow'r di- vine. Blood is pour'd &
signs are hid-den Priceless things to sense for-bid-den, Signs not things
Flesh is broken, Yet in ei- ther wondrous to- ken Christ en- tire
are all we see : Who-so of this Food partaketh, Rendeth not the
we know to be. Thousands are, as one, re-ceivers, One, as thousands
Lord, nor breaketh, Christ is whole to all that taste : Bad and good
of be- lie- vers, Eats of Him who cannot waste. Life to these—
the Feast are shar-ing, Oh ! what diverse dooms pre-par-ing, End-less
to those dam-na-tion, See how like par- ti- ci- pa-tion Is with


death, or endless life : When the Sa- cra-ment is broken, Doubt not,
un- like is-sues rise. Nought the precious Gift di-vi-deth, Break-ing
but be-lieve 'tis spoken, That each se-ver'd outward to- ken Doth the
but the sign be- ti-deth, Je- sus still the same a- bi-deth, Still un-
ve- ry whole contain : Lo ! the Angels' Food is giv- en To the
broken doth re-main. Truth, the ancient types ful-fill-ing, I- saac
pil-grim who hath stri-ven ; See the chil-dren's Bread from heaven,
bound, a vic- tim will-ing, Pas-chal lamb, its life-blood spilling,
Which on dogs may not be spent : Ve- ry Bread, Good Shepherd, tend
Man- na to the fathers sent. Thou Who all things canst & know-
us, Je- su, of Thy love befriend us, Thou refresh us, Thou de-fend
est, Who on earth such Food bestowest, Grant us with Thy saints, tho' low-
us, Thine e- ter- nal good-ness send us In the land of life to see :
est, Where the heav'nly Feast Thou shewest, Fellowheirs & guests to be.

Evangelists

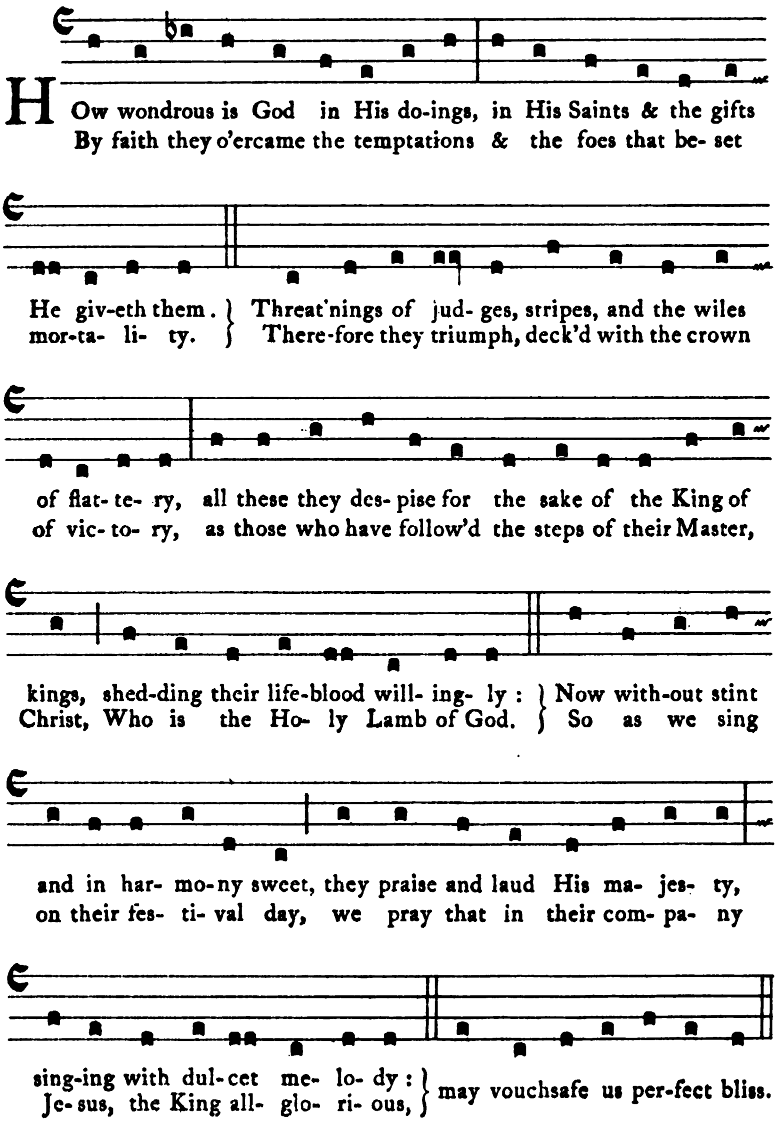
Laus deuota mente




earth up-lift-ed, With the liv- ing cha- riot go : Here those four
rene do-min-ion, He-rald they God's Word be-low. Christ the good
rings gold-en Well may be be- hold-en, Which the Ark of God
seed sow-ing, And the fruit be- stow-ing, In the doctrine of
up-bore : That old type de-clar-ing Of the cha-riot, bear-ing Sa- ba's
the Four. Is this car e- lect-ed, By the Lamb di- rect-ed—By the
Queen to Sa-lem's hall, Christ is Head and Ending Of their aim &
Lamb that died for all. By the blest in- di-ting Of their ho-ly
tend-ing, He whose pre- sence all things fills : At their
wri-ting Stands the Church se- cure from ills.
sup-pli-ca- tion, Grant us, Lord, sal-va-tion From e- ter-nal death & woe :
By their holy teaching, Safe & hap-py reaching Of celestial joys bestow.

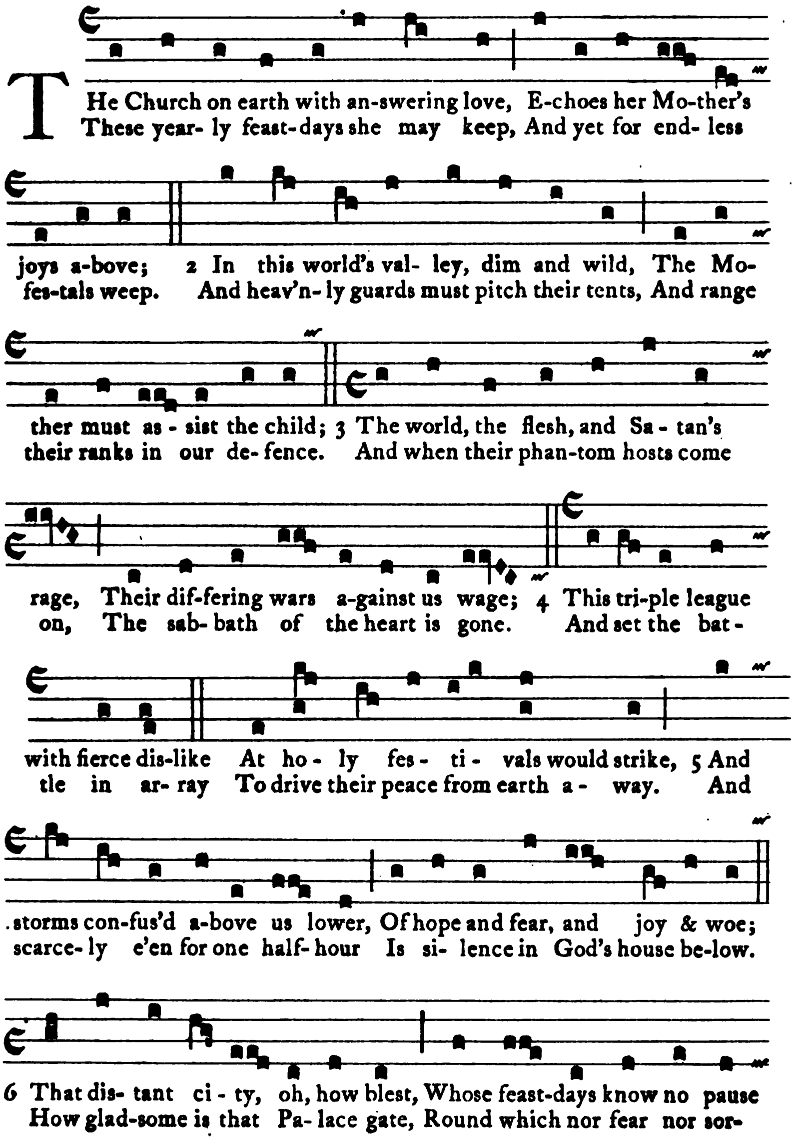
Martyrs

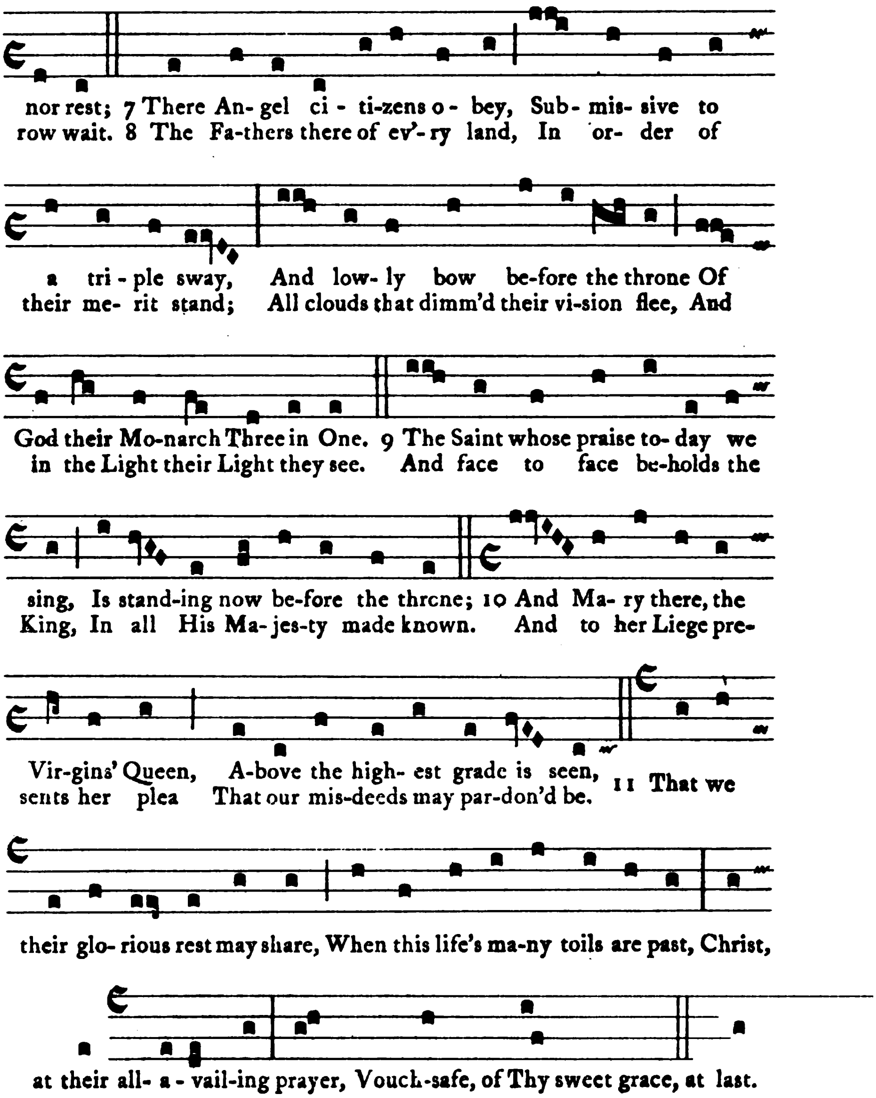
Mirabilis Deus



All Saints or Confessors

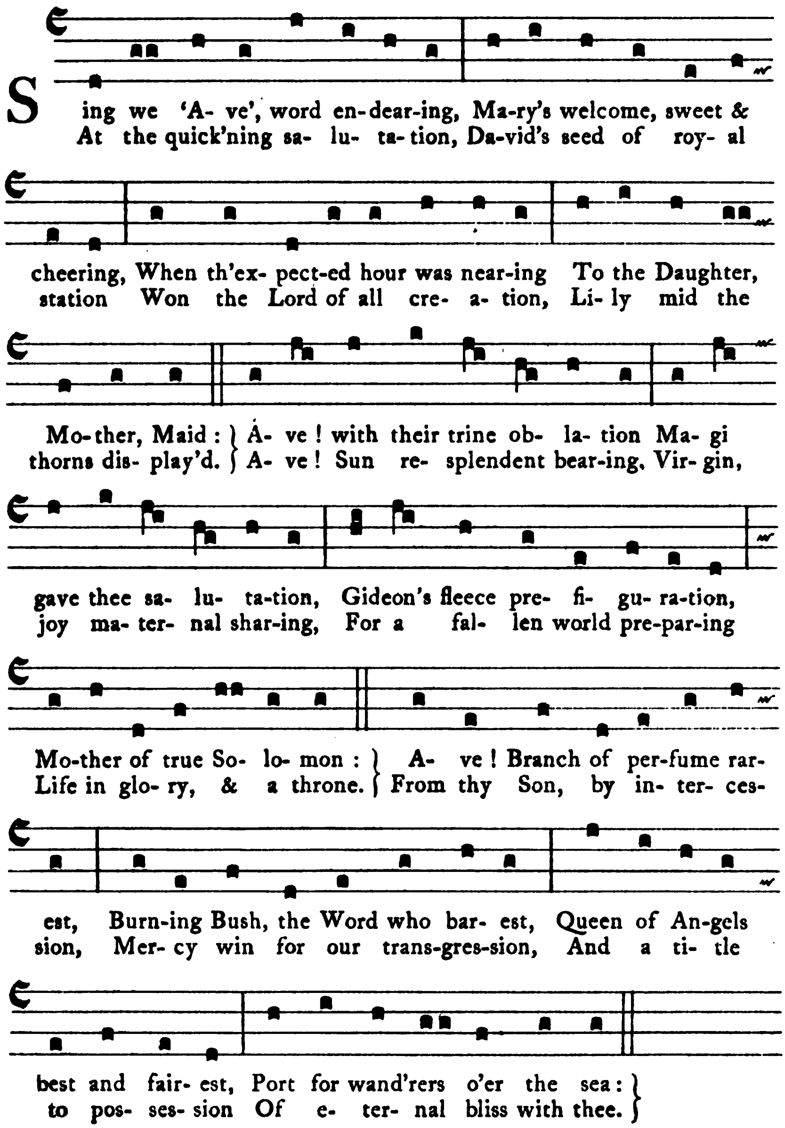
Superne Matris gaudia




nor rest; 7 There An- gel ci - ti-zens o - bey, Sub- mis- sive to
row wait. 8 The Fa-thers there of ev'- ry land, In or- der of
a tri - ple sway, And low- ly bow be-fore the throne Of
their me- rit stand; All clouds that dimm'd their vi-sion flee, And
God their Mo-narch Three in One. 9 The Saint whose praise to- day we
in the Light their Light they see. And face to face be-holds the
sing, Is stand-ing now be-fore the thrcne; 10 And Ma- ry there, the
King, In all His Ma- jes-ty made known. And to her Liege pre-
Vir-gins' Queen, A-bove the high- est grade is seen,
sents her plea That our mis-deeds may par-don'd be.
11 That we
their glo- rious rest may share, When this life's ma-ny toils are past, Christ,
at their all- a - vail-ing prayer, Vouch-safe, of Thy sweet grace, at last.

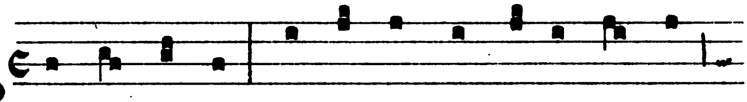
Festivals of our Lady

Verbum bonum et suave

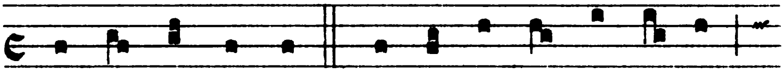


Dedication of a Church

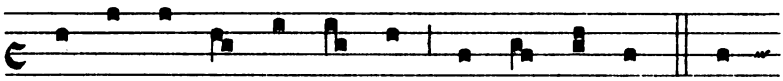
Letabundus



RAise your voi- ces, Faith-ful choirs, with joy ex- ceed- ing,
Lo! re- joi- ces Queen-ly Bride, her nuptials speed-ing,



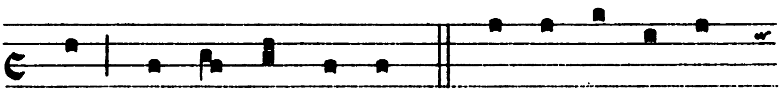
In the courts on high : } Now the Li- ly from a- far
For her King is nigh. } 'Tis a won-drous mar-riage-bond,



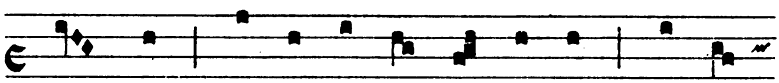
Weds the bri- er, Sun to star Troth is plight-ing : } See!
To its God in u- nion fond Soul u- nit- ing. } So



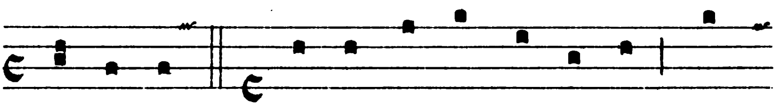
the Church to- day in- vites Christ, es-poused with fes- tal
the low- ly hu- man soul, Sub- ject, bows to God's con-



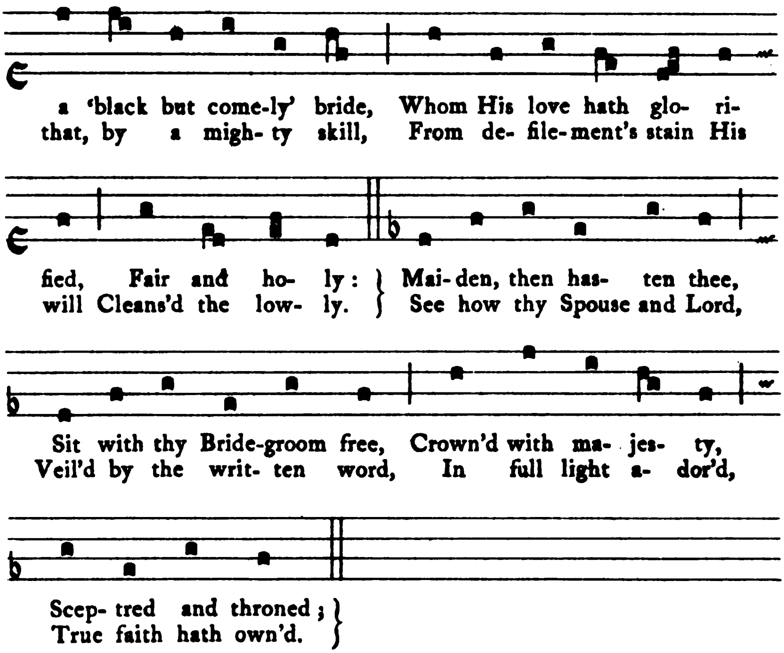
rites, To her chaste em-brace : } Flesh of man, by mys-
trol 'Neath the yoke of grace. } For the Son, in heav'n



tic tie, Wed-ded to God's Son on high, Rose to
Who reign'd, Chief in might and glo- ry, deign'd Worth-less
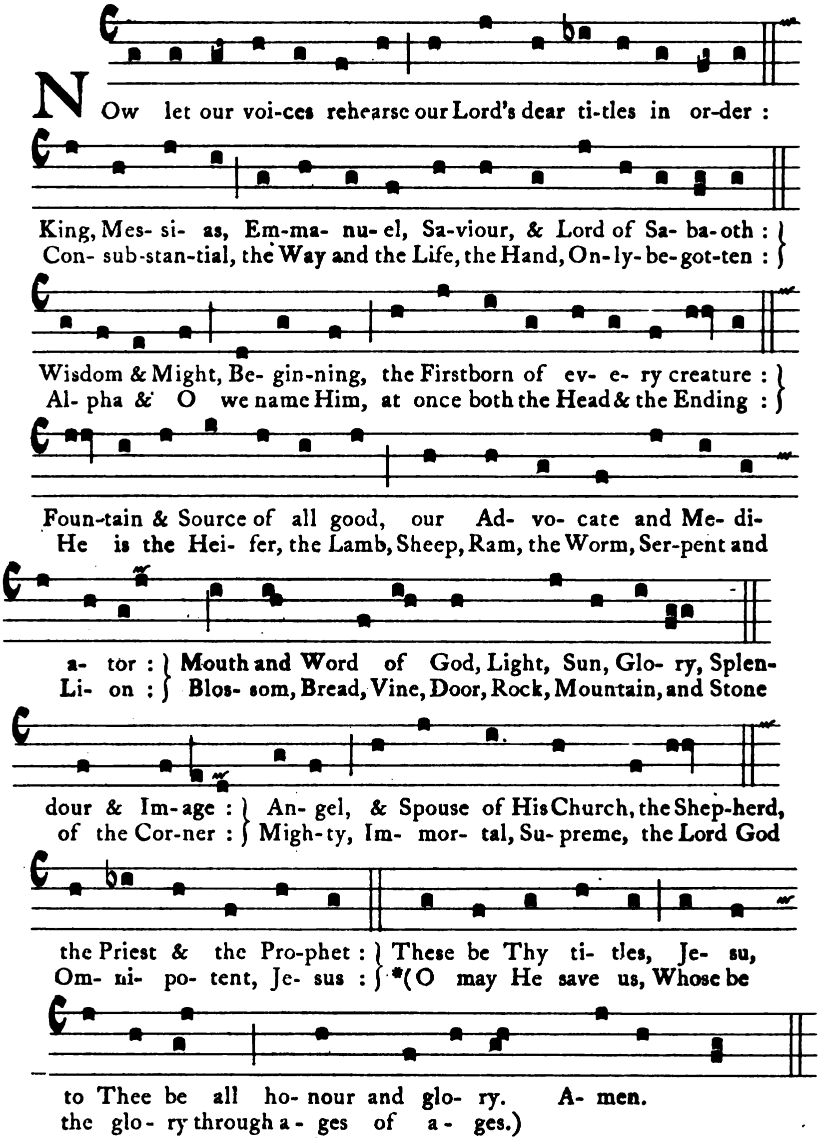


high de- gree : } Prince- ly state He laid a- side, Chose
flesh to be. } Thus did Christ His word ful- fil, For


a 'black but come-ly' bride, Whom His love hath glo- ri-
that, by a migh- ty skill, From de- file-ment's stain His
fied, Fair and ho- ly: Mai-den, then has- ten thee,
will Cleans'd the low- ly. See how thy Spouse and Lord,
Sit with thy Bride-groom free, Crown'd with ma- jes- ty,
Veil'd by the writ- ten word, In full light a- dor'd,
Scep- tred and throned;
True faith hath own'd.

Feast of the Holy Name

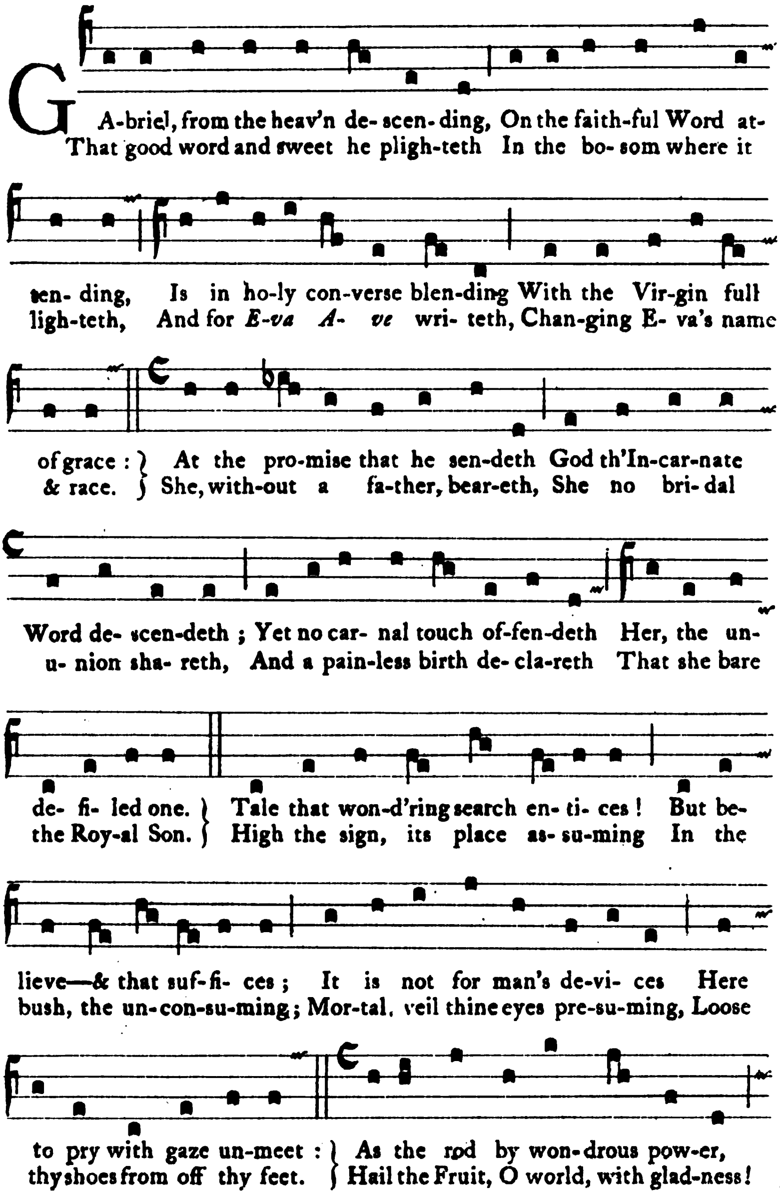
(& IN WHITSUNTIDE)

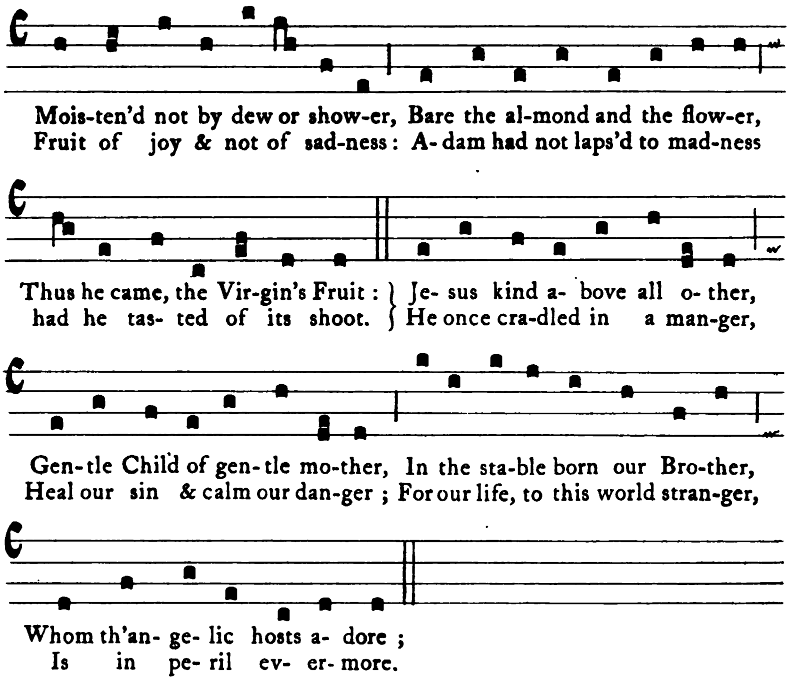
Alma chorus Domini



* *This verse is substituted when the Sequence is used in Whitsuntide.*

Missus Gabriel de celis




Mois-ten'd not by dew or show-er, Bare the al-mond and the flow-er,
Fruit of joy & not of sad-ness: A- dam had not laps'd to mad-ness
Thus he came, the Vir-gin's Fruit: Je- sus kind a- bove all o- ther,
had he tas- ted of its shoot. He once cra-dled in a man-ger,
Gen-tle Child of gen-tle mo-ther, In the sta-ble born our Bro-ther,
Heal our sin & calm our dan-ger; For our life, to this world stran-ger,
Whom th'an- ge- lic hosts a- dore;
Is in pe- ril ev- er- more.

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